Last Month's Cover

"A grateful subscriber" writes as follows:

"When WORLD CALL comes each month, no matter how busy I am, everything is stopped for a moment in which to scan its wonderful pictures. Then as opportunity permits, the food of its soulful messages is devoured.

Remembering the fine picture of the "White" family in the July issue, when I saw the group on the cover page of the November number, I was deeply interested. After studying it closely I decided that I had never seen a more remarkable family nor one in which there was less resemblance of children to one another and to their parents. Imagine how I laughed when on turning the page I saw, "Nine Ages in Religious Education." However, the truth made the charming picture all the more fascinating and beautiful; its lesson deeply impressive."

Mothers of the Long Ago

The poem on the inside of the front cover is beautifully applicable, not only to the actual mothers of the woman's work, but to those valiant souls who first bore the message to fields afar. Their children are legion. Surrounding the poem are pictures of our pioneer missionaries to India. At the top left is Miss Mary Kingsbury, the only one of the four still in service in that distant land. At the top right is Miss Mary Graybiel whose physical inability to "carry on" forced her retirement from actual service. She is making her home in California. Mrs. Ben. N. Mitchell, formerly Miss Laura Kinsey, is seen at the lower left. Mrs. Mitchell has been a home missionary for a number of years, associated with her late husband in Washington. Miss Ada Boyd, at the lower right, is sleeping beneath the stars in India, her grave being but another milestone toward that country's redemption. The author of the poem, Miss Adelaide Gail Frost, was among the second group of missionaries going to India.

Coming

The January issue of WORLD CALL will be the annual education number as usual, but will approach the subject from a new angle. All of our readers will find it thoroughly interesting.

February will be the annual evangelistic number and March will be devoted as always to foreign missions, followed by the special benevolence number for April. In each of these special numbers of course every other phase and department of the work will be duly represented and news of vital interest from all parts of the world-fields will be illustrated with new photographs.

Our New Readers

We welcome with pleasure the hosts of new subscribers. We feel safe in assuring both them and those who have introduced them into the WORLD CALL fellowship that the high standard of excellence reached by the magazine in its five years will be more than maintained in 1924. The larger the list the better the magazine!

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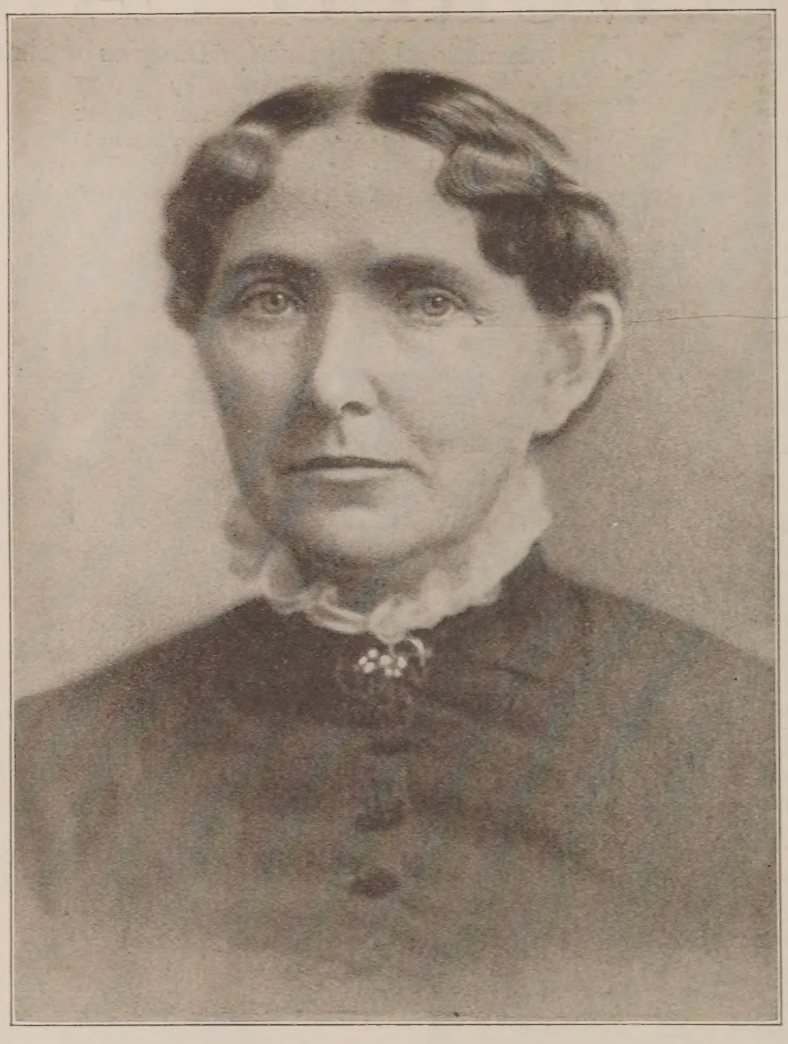


Caroline Neville Pearre

Founder of the Christian Woman's Board of Missions
October 22, 1874

She prayed, she listened, she obeyed. Her heart was troubled as she looked out upon an unredeemed world and an unconcerned church. This twofold burden of her soul she lifted to God in prayer.

As she prayed there came to her the conviction that the women of the churches could be banded together to learn about the peoples who lack the gospel, to pray for their enlightenment and to contribute toward the answering of their own prayers.

She was "not disobedient unto the heavenly vision." She wrote, she traveled, she spoke. She braved opposition and misunderstanding. She overcame doubt and discouragement. Following her illustrious example 149,365 women and girls now pray, listen and obey,—and the number grows.

WORLD CALL

Volume V DECEMBER, 1923 Number 12

The Best Women at Their Best

MOTHERS are all adorable, and most adorable in the spiritual nurture of their children. Teaching is thus the highest office of womanhood, and many of the greatest and best mothers of men have been physically childless.

The best women of every community are found in the church and the best women of the church are enrolled in the woman's missionary society.

The horticulturist seeks to perpetuate and multiply the best scions from his best trees. In the same way we instinctively endeavor to bring into our lives, our homes and our cities, the best influences of the best persons.

The Golden Jubilee celebrates half a century of such selection and cultivation among the Disciples of Christ. Our best women were at their best—thinking unselfishly of souls in need of God and praying devoutly for their redemption—when they decided to unite their efforts for the execution of Christ's great commission. Since Pentecost the world has known no holier hour than that, no holier company, no holier place.

Marvelously and gloriously in our eyes the seventy-five of October 22, 1874, have been multiplied to 143,086, and the half-dozen groups there represented have grown to be four thousand local societies and circles.

The whole progress of the whole Kingdom of God was on their hearts from the first, but they had to be specific in their work, and they had to be womanly in their way of working. It was teaching pre-eminently that Jamaica needed—and got from the Christian Woman's Board of Missions until they brought the unfinished task into the United Christian Missionary Society. How pitifully the little child widows and all the women and girls of India needed mothering, and how wise and devoted our women have been in rescuing them from hunger, violence and ignorance—from eternal death.

In the homeland it has always been the need of teaching, of mothering, that has appealed most strongly to the best impulses of these best of women. The scattered, struggling families on the frontiers, the confused and abused aliens on our inhospitable shores, the Negro struggling up from slavery, the youth of our own blood suddenly cast adrift in a great state university, these have been the constant objects of prayer and study and offerings.

Most fundamental of all has been the missionary training of the boys and girls in our North American churches as the women have organized them into mission bands and Junior Endeavor societies and instructed them in Bible school.

Mexico, Porto Rico, Argentine, Paraguay,—what did they need but teaching to give the Christ instead of the crucifix to the more favored and the first gleams of light to the submerged nine-tenths! Of the same sort was the irresistible twofold call of China: secluded daughters of wealth with bound feet and toiling daughters of poverty with burdened backs.

It was another teaching venture, both homelike and statesmanlike, that crowned the whole system with the College of Missions.

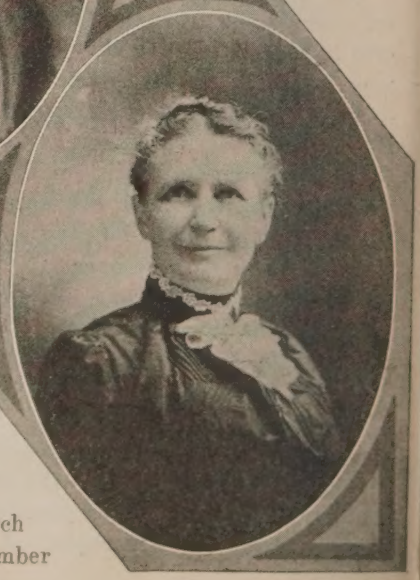
IN the Kingdom of God one unfailing reward for well doing is larger opportunity and responsibility. Was there ever a more striking illustration of this than the more than equal place accorded woman in the United Christian Missionary Society? Half of the members of the board of managers and of the executive committee and, as far as possible in the wisdom of these, of the officers and agents of the society, are women; but practically all of the local missionary societies to date are woman's societies. And all the work of all the old boards has become woman's work in the United Christian Missionary Society.

And the response? The best that is in these best women with one accord declares: "We will celebrate our Golden Jubilee by worthily housing—homing—schools and churches and hospitals and orphanages and missionaries in fifty places where homes are most needed; to maintain this larger work we will add fifty thousand to our members and increase the readers of *The King's Builders* by five thousand and of WORLD CALL by fifty thousand homes."

As surely as the best in the heart of every woman, man and child answers with reverent joy the angel's song of the first Christmas morning, the same best in our heaven-born natures must count it a sacred privilege to join fully with these best women in these their best endeavors. Woman's Day, the first Lord's Day in December, ought to prove the greatest special day ever observed in these congregations.

"Remembering the Past

By MRS. IDA WITHERS HARRISON



In recalling the history of the Christian Woman's Board of Missions, we delight to honor the early presidents whose likenesses are shown on this page. At the top is Mrs. Maria Jameson, the first president. Next is Mrs. O. A. Burgess, followed by Mrs. Nancy E. Atkinson, and at the bottom of the page is Mrs. Helen E. Moses. They are shown in the order of their succession to the presidency.

WE are celebrating this year the fiftieth anniversary of the organization of the Christian Woman's Board of Missions, but it had its beginning more than nineteen hundred years ago in the life and teachings of Jesus Christ. Before him, the position of woman, even among the Jews, was inferior to that of man and questions of sex sharply separated them; her value was social, rather than moral or spiritual, and rested largely on the fact that through her the race was perpetuated.

The long account of woman's claiming the new and splendid heritage which Christ's coming gave her cannot be told here; it is a slow story of growth as is that of all normal progress; the story of the leavened loaf and the swelling seed. The germ of it all was the Christian liberty which comes from the knowledge of the truth, that knowledge that alone can make us free.

First Steps in Missionary Work

So when, in the fullness of time, the opportunity came to woman to respond to that missionary call which first sounded in the church of our land at the haystack prayer meeting in 1809, her answer was instant and whole-hearted. Those who could not go to the foreign field as wives of that first group of American missionaries, formed organizations in the church at home. These earliest woman's societies were purely local, small in number and raised small sums of money which they meekly turned over to the officers of their congregations for disbursement. But as they worked, they heard from the Judsons in Burma and the Careys in India and those working with them, and thus horizons widened. They learned that women in the Orient were secluded in zenanas where no man but the lord of the harem might enter; that only a woman could open those prison doors, only a woman's voice could tell the story of Jesus to them, none but woman could take the ministry of healing to them in sickness. They felt their little local societies could not meet this great need. So, in 1834, they attempted to organize a general society of women for work in the Orient. But they met with such determined opposition from the men on the church boards that the effort was abandoned for the time and was postponed for 27 years.

But in 1861, the appeal from the women of the East to the women of the West was sounded again. It had gained in depth and volume with the

We Build for the Future"

For many years an honored leader in missionary and educational circles in Kentucky, Mrs. Harrison endeared herself to the entire constituency of the Christian Woman's Board of Missions as Centennial Secretary. She has served on the executive committee of the United Christian Missionary Society with the wisdom and devotion that characterized her work in the older organization. One of her valued labors there was the writing of the history of the Christian Woman's Board of Missions which was published in 1920.

passing years and now was not only a call from the women behind the purdah, but an appreciation of the fact that the whole missionary enterprise was crippled and halted until the home and family could be reached. Whether the opposition had weakened by a better knowledge of the situation or whether the women had grown in courage and conviction we know not, but the Woman's Union Missionary Society was founded and, in spite of the throes of Civil War, formed auxiliary societies in and about New York City. It was a federation of local societies in different churches, and was prophetic of the closer union the missionary movement was to bring about.

Women's Denominational Boards

But after the war, the union feature of the work was abandoned and woman's boards of missions were formed in the various churches. This was not because of any sectarian divisions among the women, but as they realized the greatness of the task before them they felt they could achieve a higher practical efficiency in this way. In those days there were none of the many union agencies for missionary work that now exist and the work of each church was entirely separated from that of every other church. From 1868 to 1874 all the large Protestant communions formed these woman's boards of missions.

Mrs. Anna R. Atwater, the last president of the historic Christian Woman's Board of Missions, and the first vice-president of the United Christian Missionary Society

The Christian Woman's Board of Missions

What a reproach it would have been to us, if we had lacked our Deborah to sound forth the trumpet call to the women of our church!

There were at this time a few local woman's missionary societies in our churches, but these were not what Mrs. Caroline Neville Pearre, the founder of our society, wanted. She craved an organization that would represent the whole womanhood of the whole church for the evangelization of the whole world.

The only general society in our church at that time was the American Christian Missionary Society, and with characteristic energy and promptitude, Mrs. Pearre wrote to Thomas Munnell, its corresponding secretary, asking for his endorsement of her plan to call a meeting of the women at the annual meeting of the society the following fall. His memorable response was: "This is a flame of the Lord's kindling and no man can extinguish it."

The editors of our two leading papers, Isaac Errett and J. H. Garrison, wrote friendly editorials and gave space to issue an appeal and a call for a meeting of the women of the church at the general missionary convention in Cincinnati in October, 1874.

In response to this, about seventy-five women met on October 21, in the basement of the Richmond Street Church there. I wish we might have known the names of all those charter members but only forty-five of them are preserved in the minutes of the meeting. But although their names are lost, their works do follow them, as Jesus said of the woman of long ago, "This that she hath done shall be spoken of for a memorial of her." Mrs. Pearre was easily the leader and center of that small company.

It was a historic hour for the women of our church when she arose and made a brief statement of the purpose of the meeting and moved that a committee be appointed to draft a constitution. She was named its chairman and presented a brief constitution of eight short articles which was adopted. The society was named the Christian Woman's Board of Missions and its officers were elected. Thus simply and quietly was the movement launched whose Golden Jubilee we are now so gladly and gratefully celebrating.

The Constitution

The constitution was as remarkable for what it implied and what it omitted as for what it said. While there was no definite statement as to the field of work, the implication was the purpose to do both home and foreign work. Appeals were made on that first day for two kinds of work in the home fields—for the Negroes in the south and for evangelistic work in the west—and for a like number in the foreign field. It was not until long after that our women realized that theirs was the first woman's national society for home missions in this country.

Another implication was that the board was to be managed entirely by women who were to collect and disburse their funds, select their mission fields, employ and control their missionaries, both men and women, and be wholly responsible for the business of the organization. The board did not realize until later that it was exceptional in the fact that it employed men as well as women. In 1916, our delegates to the Congress on Christian Work in Panama were astonished to find that of the thirty-two woman's boards reporting work in Latin America, thirty of them had only single women and widows in their employ and that only two of them had men on their lists. The Christian Woman's Board of Missions was the only woman's board there that had a large number of men among its missionaries.

Thus, in this brief plan of work, they builded even better than they knew; they had no separation of home and foreign work in their fields of labor; they knew no male or female in the choice of workers they sent out; their field was to be the world; their labors were to be limited only by their opportunities and their resources.

Their first steps hardly seemed on a scale with these great ideals. The offering they took was small, but the faith and courage back of it was great. The little island of Jamaica was chosen for their first mission field. The last entry in the minutes of the Cincinnati meeting was:

"The Jamaica mission was decided upon, and it was resolved to invest all the funds of the board, amounting to $430, until sufficient money was secured to send a missionary to the island."

This combination of courage and caution was typical of the new society, a definite pledge to undertake a work which had failed under another organization, and the patience to wait and invest their funds until enough was raised to launch the new enterprise

Our Pioneers and Their Work

While waiting for their little nest egg to grow, our women entered on a period of intensive activity in carrying out the aims of their board. Their resources were the women of the church and their method was to enlist them in their plan for missionary work, a plan so simple and so spacious that it permitted and invited infinite expansion. Its ideal was to enroll the last woman in the last church for world missions.

The board was fortunate in its pioneers. Only a few can be mentioned, but there stands out among our national officers, Mrs. Pearre, the founder of the society, and its first corresponding secretary; Mrs. Maria Jameson, the first president, and Mrs. O. A. Burgess, our first treasurer and second president. Under their administration some of the finest policies of the board were inaugurated. Of the state officers only two can be named as forerunners in development work, Miss Elmira J. Dickinson and Mrs. Persis L. Christian. These rare souls opened highways of holiness in the hearts of many women of the church and helped to lift the church itself to higher levels of spirit and achievement. We should erect perpetual memorials to them on the altars of our church for their courage in withstanding opposition and unfriendly criticism, their patience of hope in the day of small things, their labors of love in arousing the women to the new issues and leavening the churches with ideals of world service.

Building and Growing

From the work of the women to the work of the children was an early and inevitable step, for everywhere the woman goes the child is sure to go. As Jesus lifted woman from her low estate, so when he took those little ones of long ago up in his arms, he lifted all childhood of all time with them. From the beginning the thought of training the children was in the hearts of our missionary mothers, and it found a quick response in the women over the land and in the hearts of the children themselves, and so a department of children's work was soon organized.

Later, the young woman's circles became a part of the plan, then the Triangle Clubs were formed for the boys and girls in the adolescent period—even the blessed babies were included in the Little Light Bearers. So the organization that started in weakness has developed into a finely articulated body with five departments, beginning with the little one in its mother's arms and extending to the oldest saint in the church.

When the small sum raised in Cincinnati had grown to $1,000, Dr. W. H. Williams and his wife were sent to Jamaica, that field becoming the firstborn among many children. Work in the home fields quickly followed, in the Great West, for Orientals on the Pacific Coast, for mountaineers in the Appalachian region, for Bible chairs in state universities and for the Negroes in the South. The work in foreign lands cannot even be mentioned in this brief survey. Suffice it to say that when the Christian Woman's Board of Missions merged itself into the United Christian Missionary Society in 1920, its one mission had grown into stations in ten countries of the world; its first two missionaries had increased to more than a thousand; its first offering of $430 had reached the magnificent sum of $916,354, the largest annual offering ever made by any single board of our church.

We are remembering the past in this year of Jubilee, but only that we may the better build for the future. We must set our faces forward with the calm trust of those who have gone before—"So long Thy power has blest us, sure it still will lead us on."

The Evolution of The Missionary Tidings

By MRS. SARAH WALLACE

There is no bit of more interesting history concerning the development of the Christian Woman's Board of Missions than the founding of the organization's official magazine, The Missionary Tidings. The first number, a four-page sheet, was issued in May, 1883, and as the work grew, the magazine expanded into a journal of about forty pages and to a circulation of fifty thousand subscribers, much larger than that of any other periodical among the Disciples of Christ. Reminiscences of the early days and interesting events leading up to the issuance of the first number are herewith told by a pioneer in the work.

AFTER the organization of the Christian Woman's Board of Missions, in 1874, correspondence increased very rapidly. Questions and suggestions poured in upon us from every quarter Leading women in all the states were anxious to know just what was being done and, with the new societies calling for information and instruction, the writing force at headquarters in Indianapolis was kept increasingly busy.

To relieve the pressure somewhat, Mrs. Lizzie A. Moore and Mrs. R. T. Brown suggested and became insistent that a small newspaper would be of great value and would carry much of the needed and necessary information. Mrs. Sarah Shortridge, who had recently become the corresponding secretary, Mrs. Moore and myself were all interested in this idea. Mrs. Moore was appointed as business manager, though her name never appeared as such. She, like many others of those days, was more interested in having things done well than in being exploited herself. She investigated the expenses of every possible item, including stationery, postage, printing, mailing and other items, and the total balanced well with our prevailing methods, which satisfied everyone that it would not be unwise to undertake such a venture.

Having arrived at this decision, the next question was, What shall we call our paper? Many names were suggested but there was difficulty in finding one that suited everybody. Finally when Mrs. Shortridge and Mrs. Moore had arranged the first copy for the printers, Mrs. Shortridge said, "Well, what name?" *The Missionary Tidings*, said Mrs. Moore, and as such the paper appeared in May, 1883. It was only a little four-page sheet in the beginning but we all know now how it developed. How we loved it!

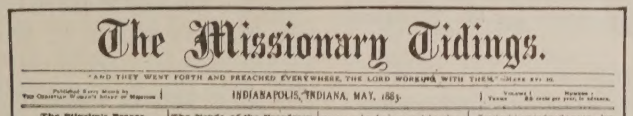
Of course, in the appearance of *The Missionary Tidings*, the usual opposition was encountered. "What do those women know about managing a newspaper?" "Just one thing more to be paid for at the end of a year." "They will never make expenses." These and similar remarks were heard on all sides.

It really was a great venture for us and the price, twenty-five cents a year, could not promise any great pecuniary returns. But in spite of discouraging predictions, the first year closed with $52.20 over and above expenses. The paper was always a success financially. The fixed policy of our board was "never go in debt."

Mrs. M. M. B. Goodwin and Mrs. Shortridge had charge of the editorial policy and Mrs. Moore the business management until the board established itself regularly in office quarters and was obliged to employ paid assistants. In the beginning we had no office rooms, and our papers, books and material had to be carried from place to place as the copy was prepared.

Such was the beginning of *The Missionary Tidings*. There are not many now left who began the work nearly fifty years ago with such high enthusiasm; enthusiasm tempered with fear though ever borne upward by reassuring faith and quieting trust. We were sure of a guiding hand. In all things, prayer was our source of comfort and strength.

Mrs. Goodwin edited the paper for one year, when Mrs. Shortridge took charge. Mrs. Shortridge remained editor until 1890, when this office was turned over to Miss Lois A. White who served for nine years. In 1899 Mrs. Helen E. Moses became editor, serving until 1905, when Mrs. Anna R. Atwater took charge, followed in 1909 by Mrs. Effie L. Cunningham. Mrs. Cunningham served in this capacity until *The Missionary Tidings* became part of WORLD CALL in January, 1919.



The Missionary Tidings.

"AND THEY WENT FORTH AND PREACHED EVERYWHERE, THE LORD WORKING WITH THEM."—MARK XVI. 20.

Published Every Month by THE CHRISTIAN WOMAN'S BOARD OF MISSIONS | INDIANAPOLIS, INDIANA, MAY, 1883. | VOLUME I. NUMBER 1. 25 CENTS PER YEAR, IN ADVANCE.

The Pilgrim's Prayer.

O GOD, GUIDE, AND HELP THOU.

I seek no guide, save only Thee,
Nor ask the way thou fainest me!
My lawyer, Heart, but I have
The work that thou asked have me do?

If he be lawful, Thou knowest you,
Grant good guides, or stock-road sun,
By parlours or by or lane, or drive,
Chasing Thy hand, I will see Thee.

For Thee, I must do work I've done!
For Thee I lift the pilgrim's cross!
The time I design to Minister Faithfully,
Small guide my following feet to Thee!

What wonder this Lord? where gate and doubt,
Like clouds, murmurs are alone,
Dove through the Darkness reach thy hand,
"It is the Lord, my feet shall stand!"

Light on the hands of midnight gloom,
Perhaps from the darkness of Thy tomb,
The Star which rose, yet I saw a light,
One all me as it is shining still!

What wonder Then, Lord! I ask no Then!
Course when Thou art leading I will
Keep right, ready to stay
Upon Lord thy course would stay!

To Those Who are Not Subscribers.

We are sending this number of the paper to many who are not subscribers, with the hope that they will interest themselves in its circulation and send their own subscriptions and those of many others as they can possibly secure. The need of a paper of this kind—one in which missionary intelligence shall take precedence of all other matter, has long been felt,—judging from communications from those various sources the success of the enterprise is assured. Failure is a word which has never been inscribed upon the banner of the sisters of the Church of Christ.

We hope that all who receive this initial number will find its contents of so much value that it will awaken additional zeal in their hearts, toward the cause of Christ, as well as create a desire to become permanent subscribers. Read this paper, show it to your friends, and take the responsibility of acting as agents in your own church and country and send all the names and money you can obtain.

It will not be difficult to secure large blocks for a paper issued at so low a price when it is understood that all papers of interest in relation to our Home and Foreign Missions will be found in its pages.

The following card was replied by the Board to its numerous frequently made of other societies to have correspondence with them, we know not that the demand was accepted by one single society but hope that it was. Much good we think can be accomplished by such correspondence, which would be made both pleasurable and profitable to auxiliary societies.

Although dated more than a year since, this card has been kept alive to remind us that it deserves more than a passing notice.

MILLERSBURG, O., Feb'y 6, '82.

"Officers of the Millersburg Auxiliary Society.

President, Mrs. A. D. McDonald.
Vice-President, Mrs. G. M. Beagle.
Recording Sec'y, Mrs. S. P. Wise.
Treasurer, Mrs. R. C. Cameron.

We invite correspondence from our sister societies."

The Needs of the Freedmen.

MADISON, INDIANA.

Come with me to one of their little cabins and let us see what they need. We can easily enter, for no matter how cold the weather, the door is nearly always ajar. This is necessary, for it is usually their only means of lighting their one lowly room. An old broken chair or box is placed near the fire for each of us while the family stand round to see the nature of our errand. The fire is in an open fireplace, the back and sides of which is built of sticks and plastered inside and outside with mud. Some pieces have fallen off, leaving the cracks where the wind stops the draft, blows smoke into the room, makes the baby cry, and everybody feel how full towards everybody else. The little ones stand round half naked and shivering with cold, while the mother is trying to cook something on the half dozen coals for their dinner.

We look round the room and there are two or three cooking utensils, an old broken table, a rude cupboard with a few old cracked dishes, two or three rude bedsteads, with beds of moss or husks, a small looking glass, and, perhaps, two or three woodcuts tacked to the wall to please the children.

Look in the warmest corner of the room at the father smoking, while the girls are out feeding a half starved pig, or, possibly, milking the cow that the picture is complete. In that one room perhaps a family of ten or twelve eat, sleep and live. They rent the land they live on, mortgage their share of the cotton crop to get their clothing and provisions for the year, paying several dollars price for everything because they have no money. When they sell their cotton and pay their debts, sometimes they have a few dollars left, oftener, only a few cents for the next year.

If anything is left it goes for Christmas festivities, or Christmas is kept after those of a useless nature, but they must have a good time once a year, at least. Many of them go to church regularly, tell their good resolutions at every opportunity, get happy, and shout themselves hoarse, and return home to live very different from the teachings of the gospel. But we can not judge them too harshly when we look at our comfortable lives.

Their religious teachers are many times nearly as ignorant as they are. To most of them religion is only a mechanical exercise of the emotional. Its value consists in making them feel better, not in making them strong to control their evil impulses and feelings, not in making each other happy and in making home a pleasant place. These thoughts are new and strange to them, and when presented, they look as reasonable as to be readily accepted and to exert an influence on mind and character, which is lasting.

Now what do they need? Not money. They tell us truly that "these people make heaps of money, but they spends it mighty fast."

They need some one to teach them to economize their money, their time and their talents. They need the example of Yankee thrift and energy. Some one who can say "Come on boys, let's do this work" instead of "You go and do so and so," when no one knows whether they do the work or not, or how it is done!

Above all they need to learn that education does not lift them above their real position, and excuse them from exertion, but how to labor to advantage and to make the best of their circumstances and to be more useful to themselves and others. May the Lord send many laborers among them who can teach these principles by example as well as by precept, and may He inspire many who pray at home with a desire to help sustain those who are in the field earnestly laboring, to impress upon them these truths as well as the other principles of the gospel. Earnest pleadings for help are sounding in our ears in every direction. We are bewildered sometimes by the many calls, but there is no place in the world where the same outlay promises so much good as among the Freedmen in our country.

CONTRARY.—Dr. Four said years ago, "You who have always lived in a Christian land have no conception of the vices of heathendom," and so Professor Seeley says, "My soul was daily pierced, saddened, sickened. My first appearance in a heathen coast presented most shocking scenes. The reception between Europe and Africa, between a Christian religion and Mohammedan and Paganism is so strange and striking, that I felt on reaching the continent like calling upon every one, and asking them if they knew what an advantage it was to be born in a Christian land. I wanted to shake the children in my arms telling them to thank God daily for the greatest of all blessings, education and culture in a land of Bible Christians."

Personal Mention.

MISS MCCLAIN arrived safely in Jamaica, and is probably at work by this time in her school at Providence.

This young lady is a graduate of the Midway school and came to us highly recommended by Prof. Lucky and others. She has had several years' experience as a teacher. Being detained in Indianapolis a fortnight by reason of the great floods, the members of the Board had an opportunity of becoming personally acquainted with her, and will take pleasure in expressing their high opinion of her as a Christian lady.

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Sir Bartle Frere, in an address before the Church of England Zenana Missionary Society, "No greater benefit could be conferred on the women of India than that of sending among them ladies who were to repeat the words of a Brahman friend of his "like a vessel of light from heaven."

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WE trust that the friends of Missions all over our land will enlarge their offerings, to correspond with the increased demand for the foreign and home fields. Let each man say, "Lord what would thou have me to do?"

THE church is not reaching the mission. Jesus wept to show we can be those to come to us. Resign a mission to reach the Sunday children.

FORTY years ago the Fiji Islanders feasted upon human flesh. Now forty thousand children attend Sunday schools, and thousands of the people are consistent Christians.

THE *Indian Antiquary* says of the Jains, of "no quarters of caste:

"This distinguished doctrine are the details of the direct origin and the authority of the Vedas, common to the Jains, also by their sanctions accepted a process superior even to that of the Hindus, only whom they reverence and the area circular inclosures for animal life. They must not deal in soap, butter, indigo, or iron. They must not eat on the repast, nor also if begins to rise in in the dark, lest a fly should be swallowed, it was a capital offenceful law, as we should be observers," etc., etc.

Yet these Jains are of a philosophic class capitalists of Indian cities.

PRAY AND PAY.—"It opens considerable religion or pay, but such seem to pay. There is hope of a man when it is repeated, Behold he prays," but will man when it can be added "and pays also?" The prayer-meeting is called the pulse of the church, the concert is the test of its loyalty. We are commanded to honor, visit, to use the Lord with our substance, to bring other tithes but to age, so to give liberally, to set aside of our money on the first day of the week. Just how this is to be done, and determine to the well that of the gospel. This is the most trying path of religion. Many are ready to lighted with the sublime of religious energy to pray. That they it when. They like benevolence, free preaching, free carry, long fast, and free lights, have agents and all full leaders in money."

MORTGAGE TO BE CONSECRATED.—Rev. That you must will make secure your property for missions. Why can consecrating? If God gives you six dollars a week, is there no value in this as well as on the hundred which he gives to your brother, or the three and which fall to some one else and? We must give tithe of our little, a week or month or our back. Think of it, you will have a good deal more than giving anything of all, because you could give very a little.

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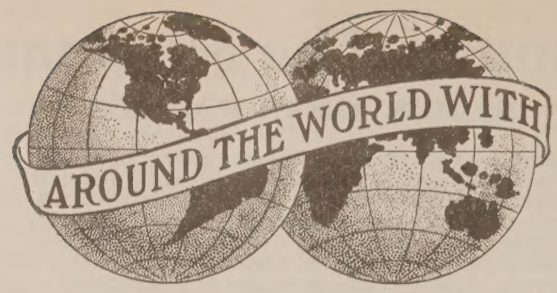
An Eighty-Year Old Contributor.

A New York pastor, Rev. Dr. [illegible] brought two hundred persons to applied to the House Missions Rooms: poor, but is fortunately working and paying, and saving and giving. The benefit could be conferred on her little earnings to help a Freedmen student for the ministry as one of the Home Mission Society's schools. She has done the same again this year. The [illegible] Fifty dollars has just come in it was mainly in greenbacks, though in the parcel there were six silver half dollars. She keeps a little bank, and often comes to her pastor to empty it. Among her gratuitous contents was a piece of quilted patchwork with 150 two hundred pieces in it. She thought she sends nothing but what she has not only computed, but very happy and very thankful, and sacredly keeps all her earnings and savings that she possibly can, for Jesus and His many love cause.

A facsimile of the first number of the Missionary Tidings, May, 1883



The Golden Jubilee

THE Golden Jubilee is sounding forth a new note of hope for our workers both at home and abroad. Dreams conceived fifty years ago to meet needs that have existed since the beginning of time are about to be fulfilled. What the year of Jubilee will mean to our cause around the world is told in the following paragraphs from our representatives in every country where they are proclaiming the gospel.

In India

The Girls' Orphanage at Bilaspur, known as the Burgess Memorial School, is one of our oldest institutions and the buildings have long been inadequate. A dining room, kitchen and storerooms, also more dormitory space, are sorely needed to care for the 250 students. From the beginning we have needed better quarters for our teachers. We are counting on the Golden Jubilee for six thousand dollars to help out here.

In Harda we have recently built our new high school for boys and now there must be a home for these students and teachers. For this work we are asking twelve thousand dollars from the Golden Jubilee.

A missionary doctor can do great things with the poorest kind of equipment, but why handicap him? A dispensary is badly needed at Takatpur that will cost one thousand dollars. Again we turn to the Golden Jubilee.

MATTIE BURGESS.

One of the most important things of the whole mission work in India is to hold the native leadership in the work. Homes for these native workers are urgently needed throughout the mission. Whole families are crowded into single rooms, with hardly any yard space. Adequate support and suitable homes should be provided these workers and $5,000 is asked from the Golden Jubilee for the erection of some of the homes.

W. B. ALEXANDER.

In Japan

As a result of the Golden Jubilee we in Japan confidently expect to receive three new business plants, for that is what each building in Japan should really be.

"Yes, we have no business plants in Japan" worthy of the name save the Margaret K. Long Girls' School. The whole mission is proud of this plant, a veritable beehive of Christian activity. We are asking for a new dormitory for the boys' high school in Tokyo, as our first request. Our old building was condemned and our boys are boarding in Japanese homes into which scarcely a ray of the gospel light has ever shone. For this building we ask twenty-five thousand dollars. Secondly, we must have a new church with institutional features in Fukushima to take care of the host of children and young people there. We ask twenty-five thousand dollars for this, also. And lastly, we are asking the boys and girls of all the states to build a chapel in Akita, our oldest mission station. The boys and girls who erected the present building forty years ago are now men and women, and their children and children's children are asked to provide the new plant.

BERTHA CLAWSON.

In Tibet

To tell what the Golden Jubilee will do for the work in Tibet in a few sentences is impossible. In connection with the Shelton Memorial, it means first of all new workers; Dr. and Mrs. I. C. Wohrley, who have gone to take up the medical work there; Mr. and Mrs. R. A. Peterson, who go to help in a new line, as he is a druggist; Mr. and Mrs. Leland Emerson, who will help in the itinerating field when it can be done, and Miss Grace Young, a trained nurse, whose help is badly needed among the foreigners as well as the native women and children. It means an orphanage to house the thirty babies who are being salvaged now in the already full schoolhouse at Batang. It means also the opening of a new station, with the necessary buildings, including a chapel and schoolhouse.

MRS. A. L. SHELTON.

The Jubilee in the Philippines

The building of the Singalong Church will mean that that congregation can have two services on Sunday, an adequate Sunday school, ministering to the many children of the crowded district in which it will be located, and a young people's service. These things are impossible now because it is using the student church which is a number of blocks from its own district. It will release the Taft Avenue Church for the use of the students in the morning.

The rest house in Baguio will insure a vacation to at least three missionary families who otherwise might have no vacation and will be available for any sick missionaries, who otherwise might have to be invalided home.

The new home in Manila will stop the paying of excessive rents, and by being close to the work of the missionary family, will add greatly to its efficiency. To the

Golden Jubilee, we are looking for the erection of these buildings. MRS. E. K. HIGDON.

In the Coke Region

In the fourteen years' development of the work in the coke regions in Pennsylvania, a large volume of the work has been done in borrowed buildings. Schoolhouses, first aid buildings and motion picture houses have been used with the inconvenience of having the Sunday school and church take second place, which seriously hinders the work.

The Golden Jubilee thus means a new era to us, as it proposes to give a half-dozen of our school buildings which we may call our own. It also plans to supply one of our greatest centers with a twenty thousand dollar plant, one-half of which sum will be supplied by the coal company.

RAY G. MANLEY.

Out in Africa

When the Golden Jubilee aims have all been reached, it will mean to us out in Africa the privilege of showing the people material evidence that through our love for Christ we are loving and caring for his people. Numbers of small buildings are sorely needed in all our stations, and at Lotumbe a church building is a prime necessity to care for the growing congregation. We are praying and depending on the Golden Jubilee.

MARTHA BATEMAN.

Among the Indians

The mission here at White Swan, Washington, while started in 1920, has never been fully equipped. We are in need of bungalow cottages for the girls, a home for the superintendent of the mission, a barn to house the live stock and produce of our eighty-acre farm and some necessary equipment for the farm work. It is through the Golden Jubilee we hope to obtain $15,000 which will make possible these things.

MRS. E. E. FRANCIS.

In Jamaica

The training of the boys and girls of Jamaica is one of our chief concerns, but without adequate equipment or a school, it seems a task of immeasurable weight. We have already started well on the road to providing a splendid school and through the Golden Jubilee are hoping to obtain $5,000 for one of the needed buildings.

S. H. BARTLETT.

In Our Own Mountains

Livingston Academy—Jubilee—"A season or occasion of general joy; a state or experience of joy and exultation."

And why this combination? In what way does Livingston Academy belong to the word jubilee, and this definition of the word jubilee?

As one of the Centennial aims reached in 1909, Livingston Academy was opened that year as a mission school. Almost from the first day the equipment was outgrown. Later an unsightly old building was patched up to take care of the overflow. The numbers continued to increase. Some additional temporary buildings were provided, and still the needs were not met. The excavation was made for a new building but the war came with its increased prices for material which made the going forward prohibitive at that time.

Now through gifts from Tennessee, Indiana, Nebraska, Kentucky and Alabama to the Golden Jubilee, the work started some years ago will be completed. The new school building for the higher grades and special courses will be erected and the present school building will be remodeled for a boys' dormitory. The lower grades will be cared for in a new building to be erected by the citizens of Livingston.

The waiting time for these improvements has been long. When they are all finished, the work of the school can be greatly advanced. By their attractiveness as well as in more practical ways they will help secure the best results.

Yes, a season or occasion of general joy and exultation it will be for the Livingston schools in this Golden Jubilee year. MRS. EFFIE L. CUNNINGHAM.

The Institute at Edwards, Mississippi

In the late nineties when we were struggling with severe epidemics of yellow fever and malarial fever we built our present school building. We had to build just as we could under such circumstances. The school has now entirely outgrown this building for room, for equipment and for conveniences. But as the budgets were going, it seemed that we would never be able to get a better place. We were like the small boy who is growing too fast for his clothes and has no hopes of getting others. Now comes the Golden Jubilee along and gives us new hope. It was just like our women to think of this when celebrating their fiftieth birthday. We are hoping to receive $25,000 for necessary equipment. J. B. LEHMAN.

Among the Chinese on the Pacific Coast

When we think of the success of the past fifty years, we look to the future with great confidence, knowing that the work accomplished is only a token of what can be done. A new day is at hand, the dawn is rosy with its appearing, not only in our Chinese Christian Institute in San Francisco, but in our work everywhere. The Golden Jubilee will mean to us out here on the Coast a pledging of ourselves anew; determined to arouse more interest; to develop prayer; increase giving; to carry forward the missionary enterprise and to establish the Kingdom of God here in San Francisco Chinatown.

MRS. DORA WING.

All Over the Homeland

Rays of pure gold shine forth from the Jubilee for the work at home. In Cleveland, our Children's Home will receive forty thousand dollars for a new building which will house one hundred little tots. The Children's Home in Denver can at present care for only thirty-five boys and girls, the demand to receive children being tremendous. Among the many needs at the Home, is a bungalow hospital for babies. Ten thousand dollars towards this nursery has been included in the Golden Jubilee.

Out in California, a tract of land has been purchased in Pasadena where, with the aid of fifteen thousand dollars from the Golden Jubilee, we will erect a home to accommodate at least fifty of our aged saints. This is the

Massie Home for the Aged which has been located temporarily at Long Beach. The Northwestern Home for the Aged at Walla Walla, Washington, has been full to running over for years. To build a chapel and dining room for this home, the Golden Jubilee will supply five thousand dollars. Down in Atlanta, the Southern Christian Home has long been in need of a new, modern building. Elsewhere in this issue is an article concerning this work. The Golden Jubilee will supply twenty-five thousand dollars of the needed amount to be used in the erection of the section of the building devoted to babies.

The Christian Institute at San Antonio

The direct evangelistic activity of the Mexican Christian Institute at San Antonio, is suffering in a major way, on account of the total inadequacy of the present church building. The Mexican people are natural lovers of the beautiful. Their interest and affection can readily be won by appealing to the aesthetic in their nature. Just a few blocks from the little "shack" that represents our visible church building, there stands an imposing and beautiful brick structure, the offering of the Catholic Church to these Mexican people. The contrast is more than odious. Happily, this deplorable condition will be no more, after the realization of the Jubilee plans, as an appropriation of $25,000, has already been made for the purpose of erecting an adequate church building for the mission. In spite of these physical handicaps, however, a substantial church is very much alive. A faithful and efficient native minister is serving the local church, under the direction of the missionary staff. Aside from the local church in San Antonio, excellent evangelistic work has been done at Robstown and Lockhart. A substantial Mexican church is active at each of these places; the one at Robstown with a membership of about 125, and Lockhart with some sixty-five or seventy.

PATRICK HENRY.

In the Mexican Mission

The Golden Jubilee is giving us new hope for the long needed church in Aguascalientes through a gift of twenty-five thousand dollars. It means giving the Christians here a proof of the love and strength that backs the missionary project. It means telling the community at large that we are here to stay. When the plans are fulfilled, it also will mean a home for our girls' orphanage and a boys' school farm. These will aid immensely towards the development of the growing work now established in the heart of Mexico.

ELMA C. IRELAN.

Among the Immigrants

I guess Joe Marcucci expressed it best when he said, "If de club ends, goodnight; it's de end of us!" It is unthinkable that we should close the far-reaching work in New York City, with its two churches, Russian and Slovak, with its hundreds of boys and girls who count our House a second home and with the new branch of our work, an intimate service to outgoing and incoming missionaries. And yet, without a better plant, we should have to close. Our present building is "impossible." To us, the Golden Jubilee spells life and a future.

ARTHUR VAN DERVORT.

A Great Record and Its Claim

By F. E. SMITH

ALL missionary work has to grow in order to live. Its aggressive spirit can prosper only when on the move. This is especially true of Bible school offerings at Christmas for ministerial relief.

The claims of the ministry need still to be so sounded forth as to get our soul's attention. We have given politely and deferentially but it yet remains for this primary cause so to grip our consciences and affections that we will give worthily.

Last year $79,101.66 was sent in regular payments to 299 homes, new names were added at regular intervals, some increases were made, but not many. Had we been sending as much as a dollar a day average per home, the amount would have been $107,640 or $28,538.34 more. This aim seems small enough for any reasonable claim, but when it is considered that this money goes to the brave men and women who have weathered the storms of the past for us, it seems nothing less than pitiful that our sense of proportion develops so slowly.

It is of interest to know how the payments are distributed over the thirty-eight states and countries. The number in each, with the total amount paid monthly, is given: Arkansas 3, $55; Arizona 1, $45; Alabama 3, $50; California North 10, $230; California South 16, $450; Canada 1, $40; China 2, $50; Colorado 4, $85; District of Columbia 2, $40; England 3, $71; Florida 8, $175; Georgia 2, $30; Illinois 24, $455; Indiana 36, $498; Iowa 13, $355; Japan 1, $25; Kansas 14, $268; Kentucky 19, $408; Maryland 2, $55; Michigan 5, $115; Minnesota 3, $55; Mississippi 2, $50; Ohio 13, $315; Oklahoma 7, $170; Oregon 11, $300; Pennsylvania East 3, $60; Pennsylvania West 3, $70; South Carolina 2, $40; South Dakota 1, $35; Tennessee 5, $110; Texas 20, $471; Virginia 9, $230; West Virginia 2, $25; Washington 6, $240; Wisconsin 2, $60.

While Missouri leads in the number of names, Indiana stands first in amount paid. In the eleven states that have ten or more names, are to be found over two-thirds of all the names and five-sevenths of all the amount of money paid.

A wonderful record has been made by these faithful laborers of the Lord. True, they have not all been nationally known characters, but they will hold their own comfortably with the rank and file of the ministry and missionary service today. They baptized 165,000, a number equal to one-eighth of our present brotherhood

membership. They established six hundred eighty-five congregations equal to one-thirteenth of our churches at present. They erected four hundred twenty-five church buildings, equal in number to one in twenty of what we now have. The number of preachers and missionaries is easily equal to one-twenty-fifth the number now giving full-time service to the work. While this is far below the ratio in many communions it is considerable, and at the same time a challenge for a radical increase.

The Bible schools in their offering will take added pleasure in the fact that of the total number of over five hundred people in the more than three hundred homes, well over one hundred are children. There should be such an offering from every school as will send a new thrill of joy to every family sharing in this honor. If the cause had a fair show with our consciences the aim of a dollar average per member in the offering at Christmas would result in an increase for every home, until the meager average of a dollar per day in payments to the beneficiaries would be reached. What that would mean of comfort and cheer for those who have put life and all into the ministry can never be expressed in words. If only plans were made with prayer and good business every school could reach such an aim without even touching sacrifice. How long will we keep back from the honored ministers of God their just due?

Surely the cause is a worthy one. It reaches down into the very life of the church. It touches the ministry of today vitally. The life of our churches depends on leadership, largely of the ministry. Without a preacher, any congregation will soon be scattered. The stronger ones will take longer, but the results will be the same. We suffer seriously now from a lack of proper leadership. The situation will be worse unless we learn to do more righteously for the ministry. Let us by our attitude encourage a thousand young men of first quality into the ministry. A part of such an attitude is the register of our feeling in a great offering for the men who in the past have acquitted themselves honorably. Learn to think in larger terms and better quality for the ministry. Learn to see the life-and-death necessity of leadership in the ministry such as can answer the call of the world upon the church. We speak a plain word for justice to the men who are now in the work and for the men whose labors now adorn the pages of history while they tarry to add to us the blessing of their consecrated presence. Speak out your love for the ministry in the greatest offering ever taken in your school.

Booth Promoted to Promotion

John H. Booth

THE problem presented to the United Christian Missionary Society by the resignation of Bert Wilson, chairman of the promotional division, to become president of Eureka College, has been solved most happily. First of all the division was reenforced by the transfer of John Booth from the department of church erection. Next the work was divided into four departments —resources, field, publicity, and auxiliary organizations. To the department of resources H. B. McCormick and Miss Daisy June Trout were assigned, to the field department John H. Booth, to the department of auxiliary organizations Mrs. Affra B. Anderson and Miss Anna M. Clarke. The publicity work is being cared for thus far by workers in other departments. Mr. McCormick is chairman of the entire division.

For twelve years Mr. Booth has been associated with George W. Muckley in church erection. Prior to that he had graduated from Drake University and had done notable work as a minister in Iowa, especially in Centerville, the old home of General F. M. Drake. Throughout these twelve years he has come into close touch with all sorts and conditions of churches. He has conducted revivals, dedicated meeting houses, raised church debts and all but raised the dead. He is a dynamic personality. Wherever he stops things begin to move and in the right direction, for all of his energy is completely consecrated to the Kingdom of God.

Elsewhere in this issue mention is made of Mr. Booth's service on a Chautauqua circuit the past summer. Part of a previous summer he spent directing Chautauquas in Canada. The managers recognized his extraordinary ability and made such earnest pleas for his help that in each instance the United Christian Missionary Society yielded to their entreaties and granted the necessary leave from his regular work.

Now he is enlisted in a war from which there is no discharge.

The promotional division is an important and effective branch of the United Christian Missionary Society, its work and influence being felt wherever the furthering of our cause is needed. Workers in this division are necessarily alert and open-minded to new and effective measures in enlarging the kingdom and this quality will be augmented greatly by Mr. Booth's appointment to the present staff.

Building the Lord a House in Buenos Aires

By TOLBERT F. REAVIS

The problems are more than supplying church pews for the intellectual and beauty loving Argentines.

This is an ordinary dwelling in Buenos Aires. Should not our church building be as inviting?

IT has been said by the people of Buenos Aires that the reason there are so few active Christians in the city is that there are not enough churches to house the people. During the Interchurch World Movement, S. G. Inman remarked to the writer that he had been told there were not seventy churches, Catholic and Protestant, in all Buenos Aires. The statement was challenged by us, but on counting up, seventy churches could not be found to exist. Divide the city's population of a million, seven hundred thousand, by seventy, and you have a quotient of 24,285, which each church should be able to seat if the entire population is to be accommodated. When one remembers that there are few churches in Buenos Aires with a seating capacity of eight hundred, the situation at once becomes apparent.

The Real Problem

But if furnishing church pews were the only problem the Christian workers here have to face, a solution would not always be wanting. The problem lies deeper. The Argentine people are heirs to an ancient and very highly developed civilization. They have also inherited an ancient, or at least a belated medieval form of Christianity. With what result? With the result that there are existing or trying to exist side by side a modern material and intellectual culture, and a decrepit, decaying ancient form of worship, "holding a form of godliness but having denied the power thereof." Or, to employ the words of Lord Bryce in speaking of Argentina and Brazil, "Men of the educated class have practically dropped Christianity."

Our creeds and dogmas, like Tennyson's little systems, "have their day and cease to be." Most of the theology to which the Argentine people are expected to listen and subscribe, was wrought out by an age long since rolled up in the scroll of time. It might have served well the epoch in which and for which it was made; but as an expression of truth today it is inadequate to people who read with delight and profit the works of Bergson, Einstein and Croce.

During a short history of some three hundred years Argentina has created, recreated and reformed nearly all of her institutions except the most vital—her religion. After several constitutional and political reforms, there is on at present a strong agitation to revise the present national constitution. More or less, the same is true of her educational system. After many educational reforms she is now on the point of making others.

In order to be able to understand the religious problem here, one would do well to take into account the three classes into which the population might be divided when speaking of Christianity. Beginning at the bottom, there is the great multitude of unchurched common people, or the laboring class. They are too numerous to be tended by the few shepherds here, even if the people had confidence in the priests. Then there is the Catholic church group, none too active; doubtless because it cannot become very enthusiastic in the propagation of doctrines so incompatible with the modern, intellectual and social order in which it operates.

Finally there is an ever increasing army of intellectuals, who evidently feel that to subscribe to Christianity they would not only be playing the hypocrite and the fool, but would be wasting their time on fables, dogmas and idle superstitions. This is the class which is ruling the country and is rapidly shaping the thought and the mental attitude of the other above mentioned classes. So that, to convert the Argentines, Christianity must be divested of non-essential dogma and revested with reason and conveyed to them on the vehicle of social service. A source of pathos and tragedy lies in the fact that some of the evangelical bodies operating here are almost as creed-bound and dogma-ridden as the Catholic church which they would fain convert from the error of its way. Someone has said that one reason why evangelical Christianity does not make greater progress in the Latin countries is the fact that we are asking an art-loving, esthetically minded people, accustomed to

magnificent temples, "to come down and worship with us in humble little chapels fit only for cow sheds." Another wide-awake Christian leader, in answer to this criticism has said, "The real drawback to the extension of evangelical Christianity is not our cow shed chapels, but our cow shed theology." There is truth in both criticisms.

The Disciples of Christ have a great opportunity here if they will take it, and take themselves seriously to the task which the opportunity imposes. Thus far we have been attacking a granite cliff with pick and shovel when we should have been using engines and dynamite. Our equipment is quite inadequate to the task which faces us. We have but one church building, and it is small and utterly artless. Our five other chapels are rented halls and store buildings.

Front view of our present rented chapel in Buenos Aires

Why We Should Erect a New Building in Colegiales

In this beautiful suburb which we call *Colegiales* we are paying nearly a thousand dollars a year in rent and repairs for a store building which serves as chapel with rooms at the back for the caretaker. How many years of renting will it require to consume the price of a church building? We have been holding services here for more than twelve years and have a good Sunday school and a fine group of young people. Furthermore we have nearly enough baptized believers to begin to think of organizing them into a church. The two fine lots (eight hundred square yards) on which we propose to build are on the corner of two of the best streets in this residential suburb. A double street car line passes the front and the railroad station is only two blocks away, making it necessary for hundreds of people to pass our place every day. The people of this neighborhood are of the sturdy middle class, most of them owning their own homes. They are neither too rich and aristocratic, nor too poor and ignorant to be good material out of which to make a strong church.

This proposed edifice, which will be made possible through the Golden Jubilee, will put us on the map as nothing else perhaps could do. It will house the work we already have, save us paying high rent for poor quarters, give us room to expand, and, what is vastly more important, it will give the people to understand that we mean business. They will see that we have come to stay. Can they be blamed for not taking us seriously as long as we move from one rented hall or store building to another? It is going to help a lot, too, when they come to understand that we believe in propriety and beauty as much as they do; and that to be a Protestant Christian does not necessarily mean turning one's back on all that is aesthetic, artistic and stately. They will see that we worship the Lord not only in "holiness" but "in the beauty of holiness" as well.

Miss Ruth Fish with some of the club girls

Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth he sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

—*Longfellow.*

SPOKANE UNIVERSITY

Education in Tibet

By RODERICK A. MacLEOD

AMONG the reforms instituted by the Tibetan King, Srong tsan Gambo, a contemporary of Mohammed, was one which provided for education. Buddhist-Sanskrit literature was introduced and an alphabet for the Tibetan language was invented, so that the Buddhist scriptures might be available to the Tibetans in their own tongue. He also forced the Chinese emperor to open the national schools of China to the children of the chiefs and rich men of Tibet, in order that they might be taught the Chinese classics and invited Chinese scholars to his court. In this way, a system of education, partly Indian and partly Chinese was established in Tibet about the middle of the seventh century and has continued without much change down to the present time.

At first, the work of the Tibetan scholar was confined to the translation of Sanskrit works into Tibetan. Later, when the Chinese completely conquered Tibet, much work was done in translating Chinese literature into Tibetan. All this body of literature—and Chinese—contains treatises on religion, medicine, history, grammar, composition, agriculture and ethics, and is the center around which all Tibetan education is formed.

For the most part, schools are confined to the monasteries, where the young monks are taught to read, write, chant and dance. Little attention is paid to the meaning of what is read. It is sufficient if the pupil can, with good time and rhythm chant what is in the books so that he may be able to perform religious ceremonies, the words of which have mystic power within themselves. The meaning is entirely neglected. The result is that only a few understand and are able to interpret Tibetan literature. In the monasteries where teaching is done, discipline is very severe. The garment of the pupil is sealed to the floor so that he cannot leave his place without permission. Stupidity, carelessness and breach of etiquette are punished by the most severe flogging. In most of the monasteries, education is neglected and many of the priests can neither read nor write.

In Khams province, the laymen are educated by private tutors; but as only children of wealthy parents can afford to engage tutors, educated laymen are few in number. This private education consists of learning to read and to write. Arithmetic seems to be generally unknown. In trading the rosary is used as an abacus. When commodities like wool and butter are sold by weight, a device similar to the steelyard is used. A stone of a certain weight is agreed upon as representing one rupee's worth of the commodity. The sack of butter is weighed. Then a sack of small stones equal in weight to the sack of butter is gotten together. These small stones are then divided into weights equal to the stone agreed on as the equivalent of one rupee. In this way each heap of small stones is made to represent one rupee's worth of butter. This system takes many small stones, much time and talk, but as these are all cheap in Tibet, this method is universally used. Bookkeeping is generally done by cutting notches in a piece of wood. The majority of laymen are illiterate. The education of women is almost entirely neglected, except in the case of royal families.

At Ghoom, near Darjeeling, and at Batang, western schools have been opened and western methods of education introduced. Suitable school books are being prepared. The school in Batang was opened in 1909 by James C. Ogden. During the fourteen years of its existence over two hundred pupils have been enrolled. At present, the enrollment is one hundred and five. All those enrolled speak Tibetan. Seventy-five per cent speak Tibetan only. For the twenty-five per cent who can use the Chinese language, the course of studies prepared by the West China Christian Educational Union is used. The interest in the school continues to increase, and many children come from the upper-class families. So far as we know, these are the only foreign schools among Tibetans.

It is reasonable to expect that in the near future Western education will be in demand in Central Tibet. Foreign inventions like the telegraph and postal system are being introduced. Foreign trade is increasing. Foreign methods are beginning to be admired and desired. With these things will come a desire for foreign education. This foreign culture is a disturbing element and without doubt will make trouble for the priest-king of Lhasa, thereby disturbing all Tibet. The authorities of Tibet have good reason to fear Western education. They have only to see what it has done for China, where it has set the ignorant free and placed them in the seats of the mighty. In India also, the Tibetans may perceive a discontent which has come with Western notions of liberty. But the sure safeguard of liberty is education. Give the Chinese and the Indians more Christian culture and they can manage their freedom with success. Christian education by its very nature seeks to propagate itself. There is no force under heaven that can successfully prevent its progress. It has begun its work among the Tibetans. Nothing can stop it. Even though it will confuse for a time, it will eventually help save Tibet. The appeal of the prophet is the appeal of Christian education: "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us. In the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning; and he shall come unto us as the rain."

"Lo, Children Are a Heritage of the Lord"

By MRS. C. N. DOWNEY

MORE than ten years ago it was decided by the local board of the Southern Christian Home in Atlanta, in conference with the leaders of our National Benevolent Association, that a new location must be secured for the Home. After careful consideration, a beautiful site was chosen on Cleburn Avenue in Atlanta, a short distance from the car line and near one of the best schools in the city. Many times have we longed for all of our people to see this spot. The committee on location is to be congratulated, for in all Atlanta there could not be found a more beautiful five-acre tract than we possess. The spacious yard, under the shade of giant oaks, Japanese maples and old magnolias with their glossy leaves and fragrant blossoms in the springtime, makes an inviting playground for the children. Not only are there shade trees, however, but an orchard helps to supply fruit for the hungry family. Flowers are on the grounds in an abundance. It has been said there is seldom a day in all the year when one cannot find a blossom of some kind somewhere on the lawn. Thousands of jonquils, roses and chrysanthemums, bloom in their season.

Jack, the Baby of the Home

J. C. Gentry, president of the local board, who has won the hearts of the children by his constant devotion to their interests, has recently provided a swimming-pool for them. This will be a genuine delight to those who are members of the Home, for years to come.

But attractive as the location may be, the Home can never in itself meet the needs of the children with the present equipment. The old cottage which has been patched and added to as necessity demanded, is still inadequate for the care of more than twenty children, although it has sheltered an average of forty a day, while hundreds have been turned away.

A new building, with modern equipment, including the much needed and earnestly longed for hospital facilities, will be made possible, we are hoping, through the Golden Jubilee. For many years the local committee has cherished the plans and dream of this new home and one of the greatest joys in work and service lies in making dreams come true. As the Jubilee plans were laid and the fifty new buildings properly apportioned, it was only natural that the states of Georgia, Florida and South Carolina should accept as their responsibility and their joy the securing of the remaining $25,000 necessary to trans-

The proposed building of the Southern Christian Home, a dream since 1914, which will be realized through the Golden Jubilee

form the dream of the Atlanta Home into a blessed reality.

The thought of a comfortable home for destitute children has a tender appeal to all, as it calls to mind that familiar portrayal our Lord gave us of the shepherd carrying to the fold the lamb that had been lost—and found. Artists have immortalized their names by putting this picture on canvas, and our hearts have softened as we looked upon it. But it takes courage to make the picture a reality by providing a "fold," to which lost lambs may be carried and find shelter and food.

About half of the fund necessary to make the "fold" possible has already been pledged, and incidents of courageous acceptance by local missionary societies of designated goals, would make interesting reading. But the other half yet remains to be secured within the next ten months, and calls for the united support of individuals, organizations and churches. One beautiful way provided for contributions, is through the fifty dollar gold bond, each dollar of which represents one of the fifty years' service of our Christian Woman's Board of Missions. Although smaller gifts are acceptable, that all may have a part in this great service, we feel sure there are many women whose mother-hearts should find expression in giving for homeless children at least one dollar for each year our organization has existed. Some individuals and organizations must make still larger gifts if our dream is to come true. For sixteen years the usefulness of the Home has been hampered by its small and inadequate building, but with the realization of the present plans, one hundred children can be accommodated where only forty at the most can be cared for in the present building. They are depending on us.

This is the happy family at the Southern Christian Home

Near Atlanta, work is being done on the great Stone Mountain which, when completed, will be a lasting memorial to the leaders of the Southern Confederacy. Daily the carving is going on, bringing into bas-relief the forms and countenances of those men who struggled valiantly for a cause which they believed to be right. Swinging from the top of the ridge, a mile above ground, an army of artisans chisel their way into the face of the seemingly impregnable mountain until a likeness of their beloved heroes appear. Thus does the South honor her loyal sons, perpetuating their memory by a monument that claims the attention of the world and challenges the ravages of time.

So must we not only build, as a fitting monument to the leaders of the past who made this year of Golden Jubilee possible, material structures of brick and stone, but also mould into the lives of these boys and girls entrusted to our care that which will last throughout eternity.

Very early in the Jubilee campaign, the realization came to those most closely in touch with the plans, that the Jubilee celebration was of the Lord's leading, and frequently words were heard not unlike those of Thomas Munnell of early days,—"This is the Lord's leading—nothing can hinder it." Surely it *is* his work.

And this is where they live

"I heard Him call
'Come, follow—' That was all.
My gold grew dim
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?"

Archibald McLean

A Friend to Woman's Organized Missionary Work

By ELLIE K. PAYNE

THE intangible things of life are very often its most beautiful gifts. The perfume of the rose; the song of the bird as it soars into the blue; the whispering of the leaves in the cool of the day; the love in the heart of a child that trusts and is not afraid. We cannot handle these things and say, "Lo, here." We cannot measure them in a balance and cry, "Lo, there"; but we discern and appreciate them as our hearts are in accord with the great source of all beauty and goodness and love. They are the things that last.

So as we come to speak of A. McLean as the sympathetic friend of woman's organized missionary work, it is not easy to point to page, chapter and verse, in proof of this friendship. It is as the perfume of the rose, the song of the bird that rises and breathes with the life of man in the associations of years, when he literally fulfilled Paul's injunction to "help those women who labored with me in the gospel."

Archibald McLean

As we look back and read the signs along the way of the years, it seems that Mr. McLean's appreciation of the work was a growing one. The Christian Woman's Board of Missions in its organization was a year older than the Foreign Christian Missionary Society, and they grew side by side slowly through the years, until in 1882 they had their first real thrill in missionary service. At this time, six months after Mr. McLean became corresponding secretary of the Foreign Society, the first missionary company went to India, four pioneer young women from the Christian Woman's Board of Missions, and two men and their wives from the Foreign Christian Missionary Society. This was evidence of faith and enterprise on the part of the women that must have rejoiced the young secretary as it gave him a real introduction to their work and purpose. We are glad it was a worthy and heartening one.

As he watched the development of the woman's work, there were certain features in its program that appealed especially to him: the faith that lent courage to a broadening vision of service; the regular educational monthly meetings for prayer and study, which, though often small in attendance were proving a growing power in the missionary education of the entire church; the systematic giving that was the training school for the consecration of large gifts in future years; the teaching and training of the children, and giving them the missionary vision and inspiration that would lead them in after years to Africa, China, India and Tibet.

True, there must have been many times when he had a really Pauline feeling (humanly speaking, however) toward the woman's work, when he did not see as they saw—what mere man could! Especially was this true in one or two of the pioneer enterprises, which were undertaken with large faith and courage in response to a heavenly vision of service, in the face of much honest opposition and discouragement.

But as these efforts went forward, proving their worth, he was the first to pay tribute to the wisdom of the enterprises and went forth like a knight of old ready to defend their claims with skilled weapons of argument and persuasion.

This attitude was more noticeably true in later years. His appreciation of the work was felt in ways that were as beautiful and delicate as the perfume of the flowers. At conventions, in missionary gatherings, in private interviews, everywhere was the most gracious appreciation of the woman's work shown by this knightly man. This was not mere chivalry; it was a tribute to a great work being humbly done by the daughters of the King and he rejoiced in its beauty. If he had felt that the chariot wheels of the King's messengers were being

hindered in their course by mistakes or blunders of the leaders of the work, he would have been their severest critic, although the criticism would have been kind and just. The women at the headquarters of the Christian Woman's Board of Missions felt his sympathy and friendship more deeply than they could ever express.

This growing appreciation found its beautiful flowering in an interview which Mr. McLean had with Mrs. Atwater in Indianapolis, in September, 1912. In discussing the common problems of the two boards, and the relationships between them, Mr. McLean remarked that the two societies should be one. Mrs. Atwater replied that this would not be possible because the Christian Woman's Board of Missions had been born independent, and so could not become auxiliary to another board. He quickly answered with a remarkable statement, so remarkable that it must have been the result of long thought and study, coming from a man who never spoke impulsively. "You ought not to be. You do not need to be. We must have a society with equal representation of men and women in its conduct and management."

This was even a little startling to Mrs. Atwater, who expressed much of doubt in the matter, but Mr. McLean insisted that this was right, and if right it certainly could be brought to pass. Later he wrote to Mrs. Atwater, speaking of the same matter on which no doubt he had been thinking deeply: "There may be legal obstacles in the way of bringing about this union now; but I believe all obstacles will be overcome sooner or later. I may never see it, but others will. I venture to make this prediction."

It was a happy Providence that not only allowed him, from his mount of prophetic vision, to view the promised land of achievement, but to enter actually upon its possession. Then when the days of transition came, bringing the organization of the United Christian Missionary Society, it was Mr. McLean who stood ever ready, with voice and pen to defend and insist upon the rights of the women on the fifty-fifty field of united effort! It was the perfection of Christian chivalry and a tribute to the worth of woman's work, when this great man, after nearly forty years of princely missionary endeavor, in the presence of a great assembly, begged that the honor of official position that had been conferred upon him be given to a woman and that he be allowed to accept a lower place.

In April, 1917, Mr. McLean delivered an address before the students of the College of Missions on "Woman and the Gospel." This classic utterance in its beauty and wealth of appreciation was his wreath of immortelles laid at the feet of woman's love and service for her Redeemer and her Lord.

It is significant that this message was given in the golden sunset of his years, in the building which represented the woman's work in its highest vision and achievement. Loyally he called the honor roll of the great women in Christian history, beginning with the one who bent over the manger cradle in Bethlehem, down through the long line of heroines and martyrs, the great cloud of witnesses, crowning the roll with our own missionaries in the far lands of the earth.

Mr. McLean would have rejoiced in the faith, courage and program of the Golden Jubilee. *Would have rejoiced?* Is rejoicing today, and in his own way, our God is giving him the joy, with countless others of the redeemed, of "helping from the other side."

With Long Life Will I Satisfy Thee

By MARY J. JUDSON

NO one else gave so many years of service to the Christian Woman's Board of Missions as did Mrs. N. E. Atkinson. She was one of the first vice-presidents and years later was president of the board for several years. When she insisted upon giving up that position she was still retained as a member and her counsel was always considered very valuable. Her husband, A. M. Atkinson, was the founder of the Board of Ministerial Relief, as he saw the need and gave inspiring addresses in its behalf, which some of us like to remember, and he gave the first thousand dollars toward the fund.

They had a son and daughter, both carefully reared and who passed away long since. The son was a successful business man, as was his father, and the daughter a queenly and beautiful woman who left a little son in her mother's loving hands. The tie between Mrs. Atkinson and the laddie through all the years, and as he grew to manhood, has always been very close and tender and now, with somewhat of self-denial on the part of both in their separation, he has entered college for his junior and senior years. She is cheered by almost daily letters from him.

Mrs. Atkinson was a member of the first class to graduate from Butler College and is still deeply interested in it, and they delight to honor her. She had great intellectual power and some of the finest addresses given by our women were the vintage of her cultured mind and heart. Her home is a wayside shrine where I go to meet a saint. She is in her eighty-seventh year and is no longer able to engage in her customary activities, but she reads about the work and still loves it and greatly desires that it shall continue to serve its original purpose of making Christ known in every land.

Surely this devoted life of service is one that has borne abundant fruit in the Master's vineyard and richly deserves its crown of glory.

The Radiation of the College of Missions

IN many ways the most daring, statesmanlike and characteristic work ever undertaken by the Christian Woman's Board of Missions was the establishment of the College of Missions, which is now maintained by the United Christian Missionary Society. The women of Indiana took the lead in this venture of faith and made it their special Centennial enterprise in the campaign which culminated in the great convention of 1909 at Pittsburgh.

The building was completed and the college opened in 1910. Charles Thomas Paul, a professor in Hiram College, was chosen as president and continues to serve with distinction. His experience as a missionary in China, added to his unusual success as a teacher and his extraordinary combination of rare attainments in scholarship with glowing spiritual life, fitted him preeminently for this unique undertaking.

The World Missionary Conference of 1910 at Edinburgh made definite and comprehensive recommendations regarding the preparation of missionaries. The experience of a hundred years and of thousands of missionaries was embodied in these suggestions, and the new college was organized in full accordance with the proposed program as a graduate school.

The founders of the school saw clearly that there was no reason for the thorough professional training of the lawyer, teacher or minister at home which did not apply with double force to the preparation of the missionary for service abroad. He is not only the pioneer of a new religion but a superintendent of pioneers; a teacher of teachers and a leader of leaders. He needs to be tested as well as trained before he undertakes such an original and responsible work. To this end the students at the College of Missions add to the studies pursued in the college actual missionary service in Indianapolis and the surrounding regions.

Most of the instructors in the College of Missions are themselves missionaries who are especially qualified by ability, training and experience and who are detained at home for longer or shorter periods by climatic conditions or other causes which do not unfit them for teaching. Not only the scheduled instruction but the personal fellowship of these veteran missionaries is of untold value to the prospective workers.

There has developed about the College of Missions in these thirteen years an atmosphere of faith and harmony, of loyalty and happiness, that no place on earth can surpass. The enthusiasm of unspoiled and consecrated youth blends beautifully with the strong and serene confidence of fire-tested manhood and womanhood. The presence and power and grace of God are as manifest realities at the College of Missions as sunshine and rain. The finality of God's will is no more questioned than the accuracy of the multiplication table, and the beneficence of it is as clear as the wholesomeness of food and drink, laughter and love.

Since the school was organized 206 students have completed their work and been appointed to foreign service under our own or other boards. Their location is indicated by the map. The figure in each circle shows the number in that field, as for instance, 48 in India. Fifty-seven missionaries on furlough have enjoyed the advantages of the college. Other regular students have numbered 124 and special students 392, bringing the total number enrolled up to 779. The number of students this year is forty.

In the Wake of the Japanese Earthquake

—*Pictures sent by Thomas A. Young.*

These scenes, which are all in Tokyo, might be duplicated many times over in Yokohama and surrounding territory. 1. Homes by the hundreds of thousands crumbled instantly, burying all with them. 2. Maruzen's great bookstore which collapsed immediately. 3. Devastation like this meets the eye for miles in every direction. 4. Asakusa Park, Japan's great pleasure center. X marks the great Kwannon Temple, which alone stands. The restricted district burned and practically all the girls perished. 5. Only the shell remains of the Shimbashi railway station completed a few years ago. 6. The great wrestling pavilion at Ryogokubashi which seated 30,000 people was completely gutted, with only the frame standing. 7. The building with the tower is Mitsukoshi's great department store. The few buildings standing have all been gutted by fire. 8. All that is left of one of Tokyo's largest stores.

What Are We Going To Do About It?

By H. B. McCORMICK

WHEN disasters occur, rumor and fact are apt to be as far apart as the poles, and rumor is nearly always on the side of startling exaggeration. When therefore our newspapers carried in alarming headlines the cable dispatches of the Japanese earthquake, we were inclined to discount the reports as greatly overdrawn and to assume that when the facts were known, the catastrophe would prove to be far less serious than reported. However, in this instance the reverse has been the case. Now that sufficient time has passed for the preliminary investigations to be completed we are confronted with the amazing fact that the most startling rumors failed to come up to the truth. We are told that in the long history of disasters, due to natural causes, such as tornado, flood, volcano, earthquake or tidal wave, none has ever equaled this one in the loss of life, devastation and general horror. How many lives were lost no one can ever know. One of our missionaries reports that in one section of Tokyo alone, 32,000 perished en masse from suffocation. In another section many refugees sought shelter in a park, only to find themselves in a veritable trap of death. In still another part of the city, scores perished in the river, preferring this death to the flames.

Along with the loss of life went a staggering financial loss. Thousands upon thousands have lost everything they possess. Property which represented a lifetime of energy and thrift, was wiped out in a night. It is estimated that this loss will reach the enormous total of 1,865,000,000 yen, or $932,500,000. The comparative magnitude of these losses is indicated by the fact that they represent 13% of the productive value of the area affected, and 2% of the total wealth of the empire.

In these vast losses the church has had its full share. It is the worst single disaster in the history of Protestant missions. It is estimated that the combined loss of all Protestant mission boards in Japan totals the gigantic sum of $5,000,000. These losses are not evenly divided. The heaviest were sustained by the Episcopal church, and amounted to over $1,000,000; the American Baptists, over $600,000; the American Congregationalists, $200,000; the Methodists, over $400,000. In comparison, our own loss was astonishingly small, $35,000. The smallness of this loss is accounted for by the fact that while much of our property was in the earthquake zone, none of it was in the fire zone. Our Tokyo Industrial Church was conducted in a rented building. This building was burned, and was our only work in the sweep of the fire.

But saddest of all is the news that has come recently of the death of the young native pastor in charge of the work in this building, Mr. Yajima, who was one of our most consecrated and conscientious workers. He died of acute appendicitis and peritonitis which was brought on by exposure and unusual physical strain following the fire. The workers all fled from the fire to one of the parks of the city and thus escaped. One of the children got lost on the way, however, in the dense crowds and Mr. Yajima spent several days trying to find him. The exertion, for he walked miles and miles, and the exposure from sleeping out of doors started the trouble which ended so sadly. The best medical aid was provided and finally an operation was performed at the Imperial University Hospital but of no avail. He died in the early morning hours of September 15.

Now what of the rehabilitation? The first need was, of course immediate relief, and this has been cared for with a dispatch which does credit to the energy, sympathy and generosity of the nations of the world. In this relief work our country has had a conspicuous and honorable part. In this connection, the attitude of the Japanese themselves was nothing short of heroic. They threw every resource at their command into this service. Their army and navy and their railroads gave free transportation. Their citizenry, outside of the devastated area, worked as a unit and with an energy that has commanded the admiration of all foreigners in Japan. The result has been that the immediate physical needs have been met with a fair degree of adequacy. The spirit of the Japanese has been wonderful. While the embers of their principal city were still smouldering, the government, business and public education, united in decreeing that a greater and better Tokyo must rise on the dead ruins.

But what of the church? Will the church rise with the same energy as government, business and education, and take its rightful place in this vast reconstruction? This is a testing hour. The church must place a valuation on itself. Is it as important to the life of the people as government, business and education? If it is, it must show it in deeds, not words. In this time for action we naturally look to our leaders. We are proud to know that they have acted with an energy and promptness that will insure respect on the part of the Japanese nation and will guarantee self-respect in the church at home. As soon as the first relief had been cared for, every Protestant body involved issued a stirring call for amounts adequate to the needs.

And our own work? Our call for $35,000 seems amazingly small in the light of the total calamity, but this figure represents the facts and cares for our actual needs. This figure is, however, an absolute minimum. To fail to provide this amount with energy and promptness would be to write one of the saddest, if not one of the most amazing pages in our history. Yet there is danger. The very smallness of the figure constitutes the greatest danger. Like Naaman the leper, if we were asked to do some great, some commanding thing, we would do it gladly. This, however, seems so small. There is no thrill in it. But we are not giving to get a thrill. It is to meet the religious needs of a great and stricken people.

SPOKANE UNIVERSITY

We are giving to serve our Lord and Savior Jesus Christ, and to fellowship with our own brave men and women who are standing in the midst of this disaster and asking us to extend a helping hand.

Just what are these needs? Most obvious, of course, are the repairs on our buildings. Almost without exception, these must be repaired. They will have to be reroofed, replastered, and the chimneys rebuilt. We think too of our missionary homes. These must be made livable at once. Again, there is the personal loss of the missionaries. All of them lost much, either directly or through its use in relief work. Three of our courageous girls, their own nerves racked by having just passed through the quake, opened our missionary compound and put everything they had at the disposal of 2,000 refugees who crowded in. Several of our workers lost practically all they possessed in the fire. Those consecrated men and women should not be made to bear this loss out of their meager salaries. A big-hearted brotherhood should and will respond as soon as the facts are known. What have you and your church done to date? Be a committee of one to find out. Have you given to the Red Cross? That was most commendable, but it did not reach this need. The Red Cross cares for relief only. It cannot and should not be expected to repair churches, rebuild missionary homes, or repay personal losses of our missionaries.

Have you overlooked this matter, or has it failed to come to your attention? If so, act at once. The need is great. Have you received word about this and in the press of other matters passed it by? Then you are denying yourself the good Samaritan's privilege and are missing one of the high and rare fellowships. Have you neglected this? Think it over. I do not believe you wanted or intended to pass by on the other side, our brave workers of Japan. But what thou doest, do quickly. Here, if ever, the King's business requires haste.

The Outreach of Organized Womanhood

By EFFIE L. CUNNINGHAM

THE Spirit of the Christian Woman's Board of Missions kneels in the presence of the Lord on that April morning fifty years ago. There an awakened love is found that overflows for everyone, *everyone;* everywhere, *everywhere.*

In fact this love emboldened and strengthened by its eagerness to know and to do the will of the Lord; this love that gives in large measure of itself for others, that seeks guidance from above for every activity, that holds together in close relationship all who are reached by its beneficience; this love of Christ that constraineth is the Spirit of the Christian Woman's Board of Missions.

All aglow with the new passion for a new manifestation of the life abundant, The Spirit seeks an abiding place in the soul of Christian womanhood. Its first expression comes through that pioneer woman of missionary faith and missionary vision, who arises from her morning hour of prayer and goes hence in proclaiming for women the duty and the joy of study and work for missions.

Through the spoken and the written word The Spirit makes steady advance and takes definite form in organization on that October day of '74. Finding in this organization opportunity for increased expression this newly enlisted womanhood, timid but unafraid, ventures into untried methods of service. The Spirit that finds for her the way for response gives courage to follow on.

For the first time there is decision for women to administer as well as provide for mission work. For the first time there is a National Board of women for home missions. There is also the holding together as one work, the home and foreign fields.

The organization, or the machinery of the association makes increasing contribution for constant progress. This practical phase of it all, so essential to success but so disastrous with wrong emphasis is without harm. The Spirit continues in the midst of the making and the using of necessary plans and regulations. A definite program and objectives that thrill in their spiritual daring win the confidence that assures right advancement. Every achievement opens the way for greater progress.

Nothing daunted by difficulties the organization encompasses the United States and Canada. In the work that it does, many other fields are entered. There is dedication of life to be messengers for giving the peoples without Christ his gospel; for healing, teaching, helping according to many needs in far and near places. This has a beautiful counterpart in the devotion of other workers who labor without ceasing to sustain the work and to guide its progress. There is gradual enlistment of these who know not the privilege of service.

The day is here when The Spirit of the Christian Woman's Board of Missions leads on into another relationship of mission life. There is the coming of a new organization, the United Christian Missionary Society, that gives a new channel for the missionary expression of Christian womanhood. The Spirit lives and it expands with increased zeal for added responsibilities. It keeps the memories of every good thing that has gone before. It brings a real conception of the debt for the past. In recognition of blessed obligations and with joy for the help it will be as the appreciation is expressed in permanent form, there is a great love gift to be consummated, on that October anniversary day of '74.

To attain this aim that is set before, The Spirit leads.
For this victory that will be, The Spirit beckons.

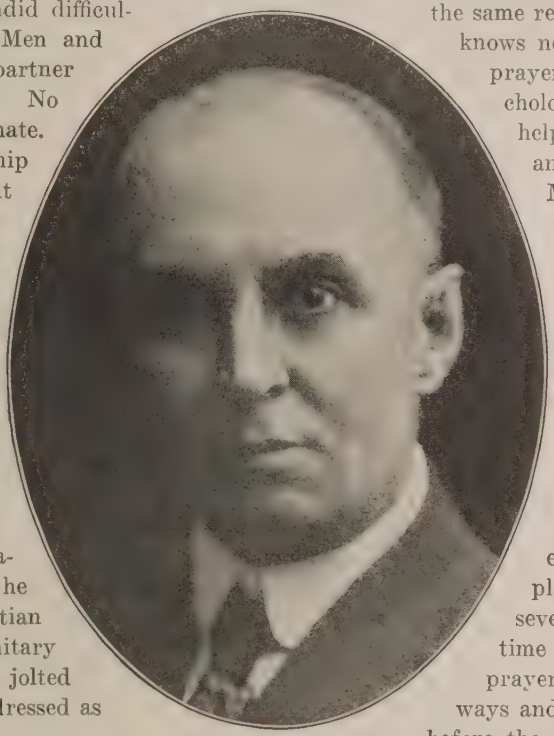
"Lead on, O King Eternal.
We follow, not with fears;
For gladness breaks like morning,
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might."

Abram E. Cory, President

International Convention of Disciples of Christ

By R. H. MILLER

Mr. Miller is now minister of the Independence Boulevard Church, Kansas City.



FOR four years in the splendid difficulties and triumphs of the Men and Millions Movement I was partner and companion of A. E. Cory. No association could be more intimate. It was not only the close partnership necessitated by a great and urgent enterprise but a friendship that controlled every day and almost every hour of the four years we worked and laughed and suffered together.

Abe has a genius for friendship. He is incapable of the bearing of a "superior" officer. The members of the teams who came and went during the campaign in the field became immediately Abe's personal and familiar friends. In a day or two he would be calling them by Christian names. How often some dignitary with a title of honor would be jolted and then humanized by being addressed as "Dick" or "Harry" or "Bill."

The team meetings were not stilted and congealing conferences where the leaders gave directions to the followers, but where friends went to discuss and plan in the common task. Abe would assign chart-hanging to a college president and send a humble missionary to a "big" church meeting in the spirit in which a baseball captain would assign positions to members of his team. He made the work of the day as delightful as a game with friends. He could get more work out of people, with the least effort, than any man I have ever known.

A. E. Cory is a man of unconquerable faith. During the first dark days of the World War he was besieged with telegrams and letters to give up the Men and Millions Movement. Very few, if any, of his associates had the faith to foresee that money raising for humanitarian purposes would exceed anything before anticipated because of the spirit of self-forgetfulness and self-sacrifice engendered by the war itself. Abe saw that and never once faltered during all the terrible months that followed when others doubted and feared and the success of the campaign was threatened. Except for his faith and courage the Men and Millions Movement would have been abandoned in mid-career.

Abe has an almost uncanny understanding of men and events. When no one else could see a way through he would announce a plan which invariably solved the difficulty. His is the "faith which removes mountains." Abe believes in prayer. He prays as a child prays, for the same reason and with the same trust. He knows nothing of academic vindication of prayer. He is not supported by psychological reasons. He seeks God's help as a boy seeks his mother's help and advice. Prayer girded the Million Dollar Campaign and the Men and Millions Movement. It heartened the workers; opened channels of benevolence; enforced the sense of stewardship; changed the lives of men and churches; turned thousands of young men into the way of Christian service and deepened the spiritual experience of the whole brotherhood. No day was too crowded, no engagement too urgent, no meeting place too "public," no strain so severe as to eliminate or limit the time of intercession. He called for prayer in hotel dining rooms; in hallways and corridors. He called for prayer before the services in churches with pastors and elders. He called groups into the offices at Cincinnati for prayer. He wrote and wired to friends asking prayer when important conferences were to be held with individuals. He asked the missionaries on the world fields to pray every day for the movement; prayer was held in the colleges and offices of the missionary societies. He girdled the world and criss-crossed America with appeals for prayer. His appeals were constant, urgent and often frantic. He made every one feel that prayer was both a resource and a desperate resort. And at the end when success was attained he said, "This has not been done by any man or men but by prayer."

Abe is intensely loyal to the church of Christ. He has the simple yet passionate faith of the missionary who has faced a heathen world with the only gospel that can heal and save the nations. He knows in whom he believes and why.

A. E. Cory has rendered as self-sacrificing and self-abandoned service to the Disciples of Christ as any man of his generation. I rejoice in the recognition accorded him at Colorado Springs and the esteem of the brotherhood expressed in electing him president of the Jubilee convention to be held in Cleveland in 1924.

As a minister, as a missionary, as a missionary secretary, as an educator, as the leader of two great forward movements among the Disciples of Christ, as a world force in Christian missions and as a lover and servant of the brotherhood—no man is more worthy of such honor.

The Hands of Children Are Building

By NORA E. DARNALL

National Superintendent of Boys' and Girls' work and editor of the King's Builders.

"WE build for the future." Our missionary mothers of '74 hardly dreamed of a Golden Jubilee with any such slogan as this, but certainly some such thought was stirring in their minds when they began almost at once to plan to include the boys and girls in their missionary program.

It is interesting, in going back through the old, faded records, to note the response which the children made to this effort on their behalf. The minutes of the national convention in October, 1876, read:

"Ely M. Bronson, six years old, sent an offering and Minnie Gates, nine years old, sent a birthday gift. Both were received by the convention with evident emotions of love and interest."

This same convention adopted the following resolution on children's work:

"This convention requests all its members to give special attention to the instruction of children under their care at home and in the Sunday school in missionary work; it asks them to devise means for the accomplishment of this work, teaching them to give and through self-denial to further the work of Christ."

The new Akita Chapel which will be erected by the boys and girls of America as their share in the Golden Jubilee.

So far as we know, the little band of "Willing Workers," organized by Mrs. N. E. Atkinson of Wabash, Indiana, October, 1874, was the first real children's missionary organization. As interest in the work of missions developed among the women, the number of bands for the children grew. There grew also a conviction that some definite plan of work should be adopted for them; so on the tenth anniversary of the Christian Woman's Board of Missions, when the national convention met in St. Louis, a committee presented a report urging the formation of a young people's department of the board. This report was adopted, and Mrs. Joseph King was chosen as the first superintendent of children's work.

It was felt that missions would be of much greater interest to the children if they were given some special work to do. Just at this time the sad news came of the death of Mrs. Josephine Smith, in Akita, Japan, the first missionary of the Christian Church to die in a foreign land. The thought was expressed that it would be a beautiful service for the children to build in her memory a home and chapel to be called "The Josephine Smith Memorial." This work appealed to the boys and girls. When it was first announced, in July, 1885, there were twenty Mission Bands reporting to Mrs. King, but when the building was completed in 1886, there were one hundred and twenty.

The report of the committee was received with enthusiasm by the next convention, and the children's work was pronounced "one of the richest and most promising features of the work" of the Christian Woman's Board of Missions.

At this same convention it was reported that there was an urgent need for a mission home in India. The building of this home was assigned as their next great undertaking. Thus the children came to be known as "The Little Builders," and seventy-five buildings in India, Japan, Jamaica, Mexico and Porto Rico and in our homeland testify to their interest and to their earnestness.

In May, 1890, there appeared the first issue of the children's magazine, which was called *Little Builders at Work*, in keeping with the kind of service they were rendering. This magazine has kept pace with the work during these thirty-three years, and has grown now from eight pages to thirty-two pages. Today it is known as *The King's Builders*.

In 1893 the new Christian Endeavor movement made necessary the enlargement of the plans for children's work. Many of the Mission Bands became Junior Christian Endeavor Societies meeting each week, instead of once each month; and many new ones were formed. In 1897, by vote of the convention, all junior societies, as well as Mission Bands, were put under the direct supervision of the woman's board.

It is easily to be seen why the children should share, in a large way, in the Golden Jubilee. They have been a part of the organized missionary work almost from the beginning. Because we want the Jubilee year to be the biggest and best yet, certain goals have been set toward which we are working:

5,000 New *King's Builders* subscriptions.
$20,000 Jubilee offerings.

This Jubilee offering is to help rebuild the chapel in Akita, which the children undertook as their very first enterprise.

It was forty years ago the 19th of last October, that

our first missionaries to Japan landed in Yokohama. There were four of them in the party, Mr. and Mrs. George T. Smith and Mr. and Mrs. C. E. Garst. After careful study, they decided to make their home in Akita, a city some four hundred miles north, and the principal one in a prefecture with a population of 600,000. There were no railways then between these northern cities and Yokohama, so the trip was made by boat up the east coast and down the west coast to the port town.

The first thing that required their attention was the study of the language and several hours each day were spent with their teachers. The rest of the time was devoted to Bible classes and preaching, with communion service on Sunday. At the end of two months, the first Christian, Matsumura San, was baptized.

Today we have a membership of two hundred and eighty in and around Akita. There are a number of out-stations, but the chapel in Akita is the only one in all that great city of 50,000 population. What a center of joy it has been through all these years!

But it is far from being adequate to the needs of the growing congregation today, and thirty-eight years of earthquakes and typhoons and such constant use has left it all but unsafe. The Japanese must be helped to build another. It is of interest to note that this task has been assigned to our boys and girls as their share of the Jubilee program.

Peep in at the Sunday school held here each week! You might not understand the language, but you could not fail to appreciate the service, as they sing their hymns and join in the sweet "Our Father" they love to pray.

In speaking of this proposed church, Stephen J. Corey says:

"Of all the places I have visited on the mission fields, Akita, Japan, stands out with great prominence in my mind. It seemed to me to be a city of little children. I was there in the winter time when the snow was on the ground and saw thousands of little folk trotting along the streets wearing on their bare feet the wooden clogs which keep their feet above the snow. I never shall forget the little blue ankles and the shivering bodies of these little ones. I attended one of our Sunday schools. How the little folks snuggled around the stove and enjoyed the cozy warmth and comfort of our little Sunday school building.

"Even then, I was greatly impressed with the need of a children's building in connection with our main church at Akita, a place for the Sunday school, kindergarten rooms and the usual comfortable quarters of our American Sunday schools. I do not believe our children could make a finer investment than to make possible a suitable place in which great numbers of children might meet and study the Word of God. The field is unlimited. There are unreached children by the tens of thousands. Good equipment is the greatest need in reaching these little people. The majority of them have never heard the story of Jesus."

The congregation at Akita for which this chapel is to be built, have only recently undertaken the entire support of their own church. Although the members are poor, they have called their own pastor and will pay all of his salary as well as the other expenses of the church. The new equipment will give them a wonderful advantage in taking Christ to the 50,000 people of Akita city and into the densely populated country around.

The inspiration which this definite task in the furtherance of the kingdom gives to the boys and girls of America is an influence of immeasurable scope. Youthful minds are broadened to encompass the far away island and young heartstrings are lengthened to encircle the needs of its people, arguing well for a future generation of spiritually minded men and women who will realize the fullness of the brotherhood of man.

Thus will the Golden Jubilee fulfill a double purpose.

Mr. and Mrs. George T. Smith, and daughter Elsie, and Mr. and Mrs. Charles E. Garst, as they appeared forty years ago, September 27, 1883, when they went as pioneer missionaries to open our work in Japan.

SPOKANE UNIVERSITY

The Second Generation on the Mission Field

By C. M. YOCUM

THE expression, "Like father, like son," no doubt was intended by its author to be sufficiently elastic as to include the fairer sex, and we are probably taking no liberties in paraphrasing it, "Like parents, like children."

The United Christian Missionary Society has seven second generation missionaries in four of our foreign fields. A number of others are preparing for work abroad, while one who went to the field as a missionary of the society later married a Y. M. C. A. secretary in that field, and still serves in connection with the "Y" work there. Gretchen Garst and Edith Hagin are in Japan, Gladys Arnold and Wenona Wilkinson in China, Donald McGavran and Victor Rambo in India, and Mrs. Wilhelma Smith Jaggard in Africa.

The first distinctly heathen field to be entered by the Disciples of Christ, except work carried on for a short time by the American Society in Liberia, was India. On November 7, 1882, the first group of eight missionaries reached Bombay. Some years later, Mr. and Mrs. J. G. McGavran and Mr. and Mrs. W. E. Rambo joined the mission force in India, where, later, in Damoh, Donald McGavran and Victor Rambo came to the mission compound and offered their services as junior missionaries, which service was gladly accepted by their proud parents. A quarter of a century later both of these boys grown to splendid manhood, the former trained as a specialist in religious education, the latter as a physician,. sail for India to take up work, not as junior missionaries, but as full fledged workers, worthy sons of worthy parents, thoroughly prepared to carry forward the work. One of these young men stated recently, "Knowing the need, I feel that if I were to be truly a follower of Christ, I could do nothing else."

In September, 1883, Mr. and Mrs. George T. Smith and Captain and Mrs. Charles E. Garst sailed for Japan, the first missionaries to be sent by the Disciples of Christ to the "Sunrise Kingdom." A few years later, Miss Gretchen Garst was born in Akita, and Miss Wilhelma Smith in Tokyo, Japan. Born on the mission field, brought up in missionaries' homes, every influence of life seemed to lead them back to the field. Miss Garst was welcomed to the work as a kindergartner at the same station where she was welcomed as a babe, while Miss Smith went out to Africa, where she became the wife of Dr. Louis F. Jaggard of Monicka.

Japan missionaries contribute still another daughter to the work in the person of Miss Edith Hagin, daughter of Mr. and Mrs. Fred E. Hagin, who, having given many years of service to Japan, now continue that service through other years in the gift of their daughter. Miss Hagin, since her arrival in Tokyo as a missionary, has been teaching in the Margaret K. Long Girls' School.

As has already been noted, these "second generation" missionaries are not narrow in their loyalty. One young lady born in Japan now serves in Africa. Another one born of missionaries to Porto Rico now serves nobly in China, while the mother is once more in service in Porto Rico. Miss Wenona Wilkinson loves the Chinese as she labors in Luchowfu, while her mother, Mrs. Rose Bush Wilkinson, after a sojourn in China, resumes her work in the island of her first love.

T. J. Arnold was a member of W. T. Moore's training class in the West London Tabernacle, and surrendered an inheritance to become a missionary. After seventeen years of continuous service, save for one year spent on furlough, Mr. Arnold died, leaving Mrs. Arnold, now of Hiram, Ohio, and their six children, one of whom, Miss Gladys Arnold, worthy daughter of worthy parents, went back to China to continue the work her parents helped to inaugurate. Located in Nanking, where her parents labored, she is "carrying on."

Surely these seven are followers in a royal train.

Edith Hagin
Dr. Victor Rambo

Gretchen Garst

Wenona Wilkinson

Mrs. L. F. Jaggard

Gladys Arnold
Donald McGavran

A New Man for a New Task

DR. HARVEY H. HARMON, pastor of the First Christian Church, Lincoln, Nebraska, becomes the new secretary of endowments in the National Board of Education of the Disciples of Christ December 1. Dr. Harmon has been pastor of the Lincoln church for seventeen and one-half years and has seen it grow from a small, struggling congregation of three hundred and fifty resident and non-resident members to more than one thousand two hundred resident members.

Dr. Harmon has been approached before to accept a position on the National Board of Education but has always felt that his duty lay elsewhere. When the board, however, offered him this newly created position of secretary of the department of endowments, showing him the wonderful opportunity for service in this new field, he could no longer withhold his consent.

Dr. Harvey H. Harmon

The work accomplished by the Lincoln church during Dr. Harmon's pastorate has been very extensive. Through his leadership and the inspiration of this church the joint board of the Christian churches of Lincoln and vicinity was organized in 1907 and has done a great work. Among its accomplishments is the establishment and organization of the Tabernacle Christian Church, which now has an educational plant under way in Lincoln. To the organization of this church, the First Church gave nearly one hundred of its loyal members. Throughout Nebraska and the Middle West, no name is more often heard upon the lips of Christian ministers than that of Harvey H. Harmon. No pastor is better known by the people, and his deep understanding and ready sympathy have brought literally hundreds of strong ministers and Christian workers of ours and other faiths to him for counsel.

Dr. Harmon has taken an active part in all state and national activities of the Disciples of Christ. He has been the friend of missions and of education and has aided in every way the agencies established for this purpose. He is a member of the board of managers of the United Christian Missionary Society and has been a leader in promoting unity of effort. He has been the friend and promoter of Cotner College and has done much to further the work of that institution during his residence in Lincoln. At the last state convention held at Grand Island, Dr. Harmon was elected president for 1924.

His touch and cooperation with other religious organizations has been of a marked character. He has been active in the ministerial association and the Council of Churches and was always ready to lend his aid to the work of other religious bodies.

Dr. Harmon is a member of the Masonic order and is at present the orator in the thirty-second degree of Scottish-Rite masonry. He is also a Knight Templar and a Knight Commander of the court of honor.

Dr. Harmon spent one year in France during the World War as overseas secretary of the war work council of the International Y. M. C. A., serving both as chaplain and as division commander. His work was with the First Division and carried him into Belleau Woods and St. Mihiel.

Dr. Harmon has long felt the need of organization in the educational, business and religious activities of the church. His was the first office in the city of Lincoln to use an employed staff. His was the first Bible school organized on modern lines, and it was so far in advance of the day that it has been made a model for other Bible and church school organizations. As an organizer and promoter, Dr. Harmon has few equals. A strong asset is his unusual ability to fit persons to tasks and to get folks to assume responsibilities. The woman's work, the young people's work and the work among students of the state university and other schools of the city have been developed with thoroughness and efficiency.

It is with deep and sincere regret that the congregation at Lincoln consented to allow him to sever his connection with them and then only because they felt that he had been called to a higher and nobler service and one where the full development of his splendid powers will be called into play. They will long cherish in grateful memory his companionship at the fireside and the rare privilege of working with him for the upbuilding of the kingdom. The very earnest prayers and best wishes of his myriads of friends over the country go with him in his new work.

Our Needs in Mexico

By HALLIE LEMON

Our present church and school building in Aguascalientes, Mexico

ON the front of our building in Aguascalientes, Mexico, there hangs a sign which says, "Colegio Morelos." But do not think that the building is used only for a school. In it we conduct a grade school for about three hundred boys and girls and a four-year high school for girls. We have sixty-five girls housed in the building, about half of whom are our orphanage girls and the other half boarding girls. These girls must have dormitory room, dining room, kitchen and all that goes to make up a home. Four of our missionaries have living apartments on the second floor. On Sunday the building is turned into a church when the school equipment is shifted and then at night things are turned back again and the auditorium resumes the appearance of a school room.

Aside from this building, we own one residence and must needs pay high rent for homes for our other two missionary families in that station.

Do we need more school room? One grade now meets in one end of the assembly while another meets in a room that is so small that it is a wonder any child can study with such poor ventilation. The high school classes use three small rooms, only one of which is at all suitable as to light and arrangement of space.

The question has often been asked as to how we could better our school conditions and be able to cut down the waiting list of pupils? This can only be done by turning the whole building over to school purposes. Ours is the only Christian school in this capital city of seventy thousand and even the Catholic parents consider it far above the government schools. So it may readily be seen what an opportunity awaits us to present Christ to the rising generation.

Do we need more room for our orphanage and boarding school girls? The girls' beds are in rows leaving barely room to walk between the rows and certainly not room to walk between the beds in each row. In the dining room the girls who wait on the tables can hardly squeeze between the chairs and there is no way of enlarging this room nor of turning another space into a second dining room. The smallest girls now eat in the kitchen. There is nothing to compare with this opportunity of controlling the influences which work upon the girls' life from daylight until dark. How long will we have to turn girls away for lack of room? We need an entire new building for a girls' home to relieve the cramped condition both in the home and in the school. We look to the Golden Jubilee.

Do we need a church building? It is against the law in Mexico to use a school building for religious purposes. Therefore we cannot announce our services as publicly as we would like. The entrance is inconvenient, the door being on one side, and the room will soon be too small for our audiences. It is difficult to teach the congregation the importance of self-support in the way of paying for the lights, buying benches and other things as long as the room is not a church auditorium. It is impossible to have midweek prayer meetings and difficult to have any social gatherings when they must be held in the school building and right in the home of sixty-five girls.

Another need not expressed in the above is for a place for what we term institutional work, including night classes, conferences and meetings. There are hundreds of workmen in the large railroad shops in our city who are open-minded men and a place where such work could be carried on would mean many souls won for Christ. Up to this time, all such gatherings have been conducted on a very small scale in the home of one of the missionary families. If our school building could be used only for a day school with the girls living in a separate building, much useful work could be done for these men in the evening by using the schoolrooms which we now have to convert into dormitory space.

Do we need a boys' boarding school, either agricultural or industrial? The five boys whom we have taken to train had to be sent to a boarding school of another mission last year because of lack of facilities to care for them. Many parents who can pay board wish to put their boys under our care. During the past fifteen months, eighteen young men have become Christians and members of our congregation. What an opportunity awaits us in working with the young men of Mexico if only the equipment were at our hand.

Are Missions Up-to-Date?

FROM North Africa to St. Louis in two weeks at a cost of six cents. This is the record made by a letter posted October 6th, at Casablanca, Morocco, and received at the office of the United Christian Missionary Society in St. Louis, October 20th. A new record is thus set for mail communications between these points.

The air mail service stamp that brought a letter from Africa to St. Louis in two weeks

The letter was written by W. H. Edwards on board the Steamship Elizabethville as the Grand Canary Islands came in sight, and was mailed by him as the ship called at Casablanca. The stamp used, a cut of which accompanies this article, cost one franc, normally twenty cents, now five and eight-tenths cents, and is a stamp calling for air mail service from Casablanca to France. This accounts for the quick transit of the letter, an airplane carrying it to France, from which point it came by the usual steamship route.

The airplane was invented just twenty years ago, yet here is a clear instance of its use in connection with missionary work and is, no doubt, only a suggestion of its more direct use in days not far distant. Who knows but that in a very few years we will have a landing field in Batang, Tibet, or on Bolenge beach, and that our missionaries will be swooping down upon these and other fields aboard ships of the air.

All this simply suggests the varied character and the far-reaching ramifications of the missionary enterprise. In the prosecution of the task in Africa for instance, we now have a fleet of three steamboats, a gasoline launch and a number of dugout log canoes. The Oregon, sent out in 1909, cost $25,000, and could not be duplicated today for twice the sum. The Illinois and Missouri, steel steamers, forty-nine feet long and costing $10,000 each, are now being erected on the Congo. A sixteen-foot steel boat fitted with a gasoline engine is giving a fine account of itself. We also have our own saw mill and saw our own lumber. In connection with this is a box factory where the black boys make boxes out of lumber sawed from soft logs which served as floaters for the rafts of hard logs. These boxes are sold at a nearby trading post to Leever Brothers, manufacturers of Life Buoy soap and Lux. We have our own brick kilns, and burn thousands of bricks yearly. There are a number of bicycles at our various stations, and at least one motorcycle, and the mission is talking tractor and radio. All this equipment serves two purposes. It aids the missionaries in their work, and it supplies employment to men and boys seeking to advance to skilled positions which help to make possible a self-respecting, self-supporting church.

A few years ago, a representative of the Foreign Christian Missionary Society spoke on foreign missions in a certain one of our churches, emphasizing our medical work. At the close of the meeting, he was taken to task for allowing the missionaries to "waste their time healing the bodies of the heathen when they should have been saving their souls." Preaching the gospel, to the good sister who thus objected, consisted only in proclaiming orally the gospel message.

Modern missions is a many-sided task, its aim being to help folks to realize and enjoy the abundant life made possible by Christ and in Him—abundant physically, mentally, socially, and spiritually. Missionary work today is a task that calls for the best and latest in modern equipment as well as a wide diversity of talents. For only the best and most modern can effectively carry the gospel which is the best and most modern message.

German Missionaries in Need

At the International Missionary Council, in Oxford, England, last summer, help was extended to some German missionaries who have been unable to return to their fields of labor since the war. Dr. M. Schlunk, secretary of the German Protestant Missionary Society in Germany, writes as follows to Mr. Corey:

"I thank you very heartily for your kind feeling. It is a real help to have friends in such heavy circumstances as exist at this time. We have not the smallest sign that matters will improve. On the contrary they seem to be growing worse and worse. Nobody knows what the next day will bring. The smallest money we can use now is one million marks. A trip on a tramcar costs two million marks. I do not see how it is possible for home and foreign mission work to exist without help from abroad. But Christian people never cease to give and they give in a wonderful way. Last Sunday at a missionary festival there was a collection of three hundred million marks and that in a time when the burden of taxes in nearly intolerable. But what is that amount when it takes 1,000 millions marks to make an English pound?

"Let me thank you for the kind gift for the missionaries. It was a great joy, as well as grief, to distribute the sum. I found one missionary with six children and not enough money from his society to buy one pound of margarine. I fear winter will be a time of great suffering for all our country, with no bread, no coal, no light. Millions must die if there is not some help soon. Do not forget to pray that the German Christian people may not lose their faith in these dark days."

M. SCHLUNK.

Wanderland-Wonderland

"June's Christmas"

by Lucy King De Moss

JUNE sat all alone watching nine little Indian girls greet their mothers and fathers and friends who had come to the mission house at White Swan to the Christmas party. Her own mother was too far away to come and June had a very strange feeling in the pit of her stomach, where she thought her heart was. There stood the Christmas tree with the toys that the children's friends from the churches round about had sent. There were the mothers of the children, with their bright blankets wrapped around them and their beaded moccasins. When the party was over the other girls would go home with their mothers for a whole week. June would stay at the school. She loved everything about the school, but she wanted to see her mother!

"June," called the teacher, "time for the carols."

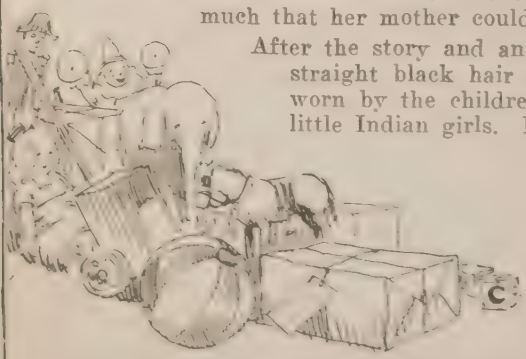
"All right," called back June, "I'm coming."

So June sang the Christmas carols with all her heart: "Holy night," "Away in a manger," and "While shepherds watched their flocks by night." She knew them all, every word of them.

"Many, many years ago," began Nana, one of the older girls, "there was born in Bethlehem of Judea a baby, who was named Jesus. He wasn't born in a house like this, nor in a tepee, but in a stable, and the cows and sheep saw him lying in the manger. He was a beautiful baby, brown and smooth, and his eyes were dark and smiling. His mother loved him very much and covered him with a part of her blanket. The shepherds in the fields heard about the Baby Jesus from the angels and came to worship him. Some Wise Men came, too, and brought the Baby presents, the best things they had. Herod, the wicked king, would have killed Jesus, because he was afraid that Jesus would take away his kingdom when he was grown up, but one night Mary and Joseph slipped away from Bethlehem down into Egypt, where they stayed until Herod was dead. Jesus was really the son of God, our Heavenly Father, and even when he was a boy he said he must be about his father's business. He was always kind and good and he taught the people to be kind, too. After awhile God took him away to live with him. But he watches over us and loves us just the same as when he was on earth."

All the mothers listened to the story eagerly. June wished very much that her mother could hear.

After the story and another song came the gifts. Ten dolls with straight black hair and blankets, for all the world like those worn by the children's mothers, were on the tree for the ten little Indian girls. Books and candy and nuts and toys—never



had they imagined such riches. June was wishing she might show her doll to her mother, as the rest of the girls were doing, when the surprise came. One by one the nine girls came to her and handed her a little package.

"We bought you a present with our own money," explained Nana, "because you could not go home to your mother. We wanted to."

June was so excited her eyes were like stars as she opened the little packages and found the things they had bought—a pencil, a handkerchief, all kinds of thoughtful gifts. She ran to show the mission mother, who did not know what had happened.

"Why, girls," she exclaimed happily, "how did you happen to do it?"

"We thought June ought to have more Christmas than the rest of us, because she is the only one who will not get to see her mother!" they said.

It was a happy June who cuddled down in her little white bed that night. There had been a time when she would have been afraid to sleep in a bed alone. She had been used to sleeping on the floor with the other children of the family. Now she loved her white bed. She remembered the first time she had seen a bathtub and how she dreaded to get in it. Now she tumbled into it every day and thought nothing of it. She looked across the room at the ten little lockers where the clothes of the girls were neatly hanging. Before she came to the Mission she had never had but one dress at a time and that was ragged.

While she was still thinking, the mission mother came to tuck her in. They talked about the party and June told her how happy the girls had made her by their gifts.

"My hurt has all gone," she said. Then she sat up in bed and looked expectantly at the mission mother.

"What, another story?" For this was the regular story hour for the girls.

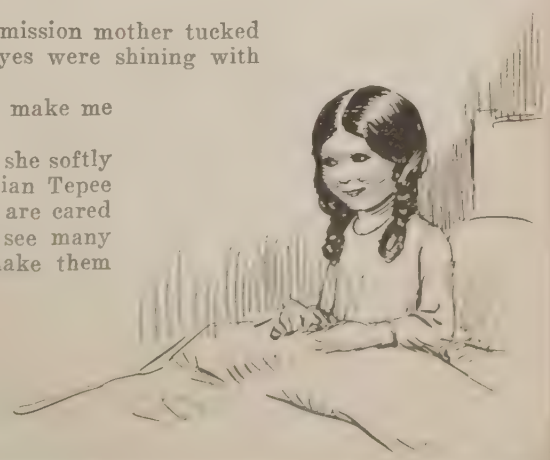
June nodded without speaking. So they had the story of "The Boy who found the King." Then they sang their evening prayer-song together, just the two of them, though it seemed as if they could hear the other nine voices singing with them:

> "If I have wounded any soul today,
> Or caused one faltering foot to go astray,
> If I have walked in my own willful way,
> Dear Lord, forgive."

June sank back on her pillow and the mission mother tucked the warm covers around her. Her dark eyes were shining with love for all the world.

"I feel so happy tonight, nothing could make me cold," she said.

"And that," said the mission mother, as she softly closed the door, "is what the American Indian Tepee Mission means to all the girls and boys who are cared for in its shelter. May another Christmas see many more who 'feel so happy, nothing could make them cold'"



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Selling Money in Tibet

By Marion H. Duncan, Mission Treasurer

WE sell checks here in Batang or rather orders, to various merchants who buy the supplies for their stores here from a number of cities. We are dependent almost wholly upon these merchants to buy these orders from us. They go at certain times to other cities to buy their goods. They will carry their money along with them, but since we have developed the selling of orders for money in the cities where they buy their goods, very little money is carried out. Consequently we have upon deposit in about six different places money upon which we can sell orders to merchants here. If a merchant wants to buy goods in Tachienlu, he comes to us and we give him an order which he presents to the foreigner who handles our money in Tachienlu, and avoids the risk he formerly incurred. There are no banks here, nor in some of the cities in which we have money on tap for orders. The merchants give us money here so we run no risk of importing money. Of course, if we cannot get enough money here, we send and bring some in. On the first of January we had in Tachienlu $2,000, in Talifu $1,200, in Yunnanfu $2,000, Likiang $500, in Chengtu $800, in Tengueh $800, and in Shanghai some $2,000. Our large balance is scattered in all of those places. The money, in most of the places, is handled for us by missionaries who receive our checks and sell them to merchants who want money in Shanghai. We are eighteen days to the nearest of these places, Tachienlu. It is only rarely that some person here wants money in Shanghai, and then it is usually some one who is retiring from business and wants to go back to his home. Profits are high here hence merchants come from various parts of China to trade here and then, after a few years, return to their homes with their gains. Each of us individual missionaries keeps money in about two or three places, and sell largely upon those places, but the mission uses so much money that money must be ready for freight forwarding and orders from here on all of these places. Because of the robbing of the mail and often interruption of traffic by bandits, not to mention time in accumulating money, it is not safe to send a check at the same time an order is given to a merchant.

Recently I sent a request that money be sent to Likiang from Yunnanfu. About a month later I gave an order for some money upon Likiang, and when the man arrived in Likiang, he could not get his money for over a month as the road between Yunnanfu and Likiang was closed temporarily by bandits and no money could be sent to Likiang. This incident was hard upon our credit here as the natives rely absolutely upon the word of a foreigner. I knew nothing of the disorganized trade conditions and learned a lesson never to write out an order until first I have received notice the money has arrived. We cannot depend upon mails or upon the country being peaceful.

It is difficult to sell money now except upon three of the places where we have accounts because of the bandit situation. Likiang, Tali and Tachienlu are our only opportunities and they are not promising.

Batang, West China.

Our Pioneer Missionaries to China

Dr. W. E. Macklin, who has been in active missionary service in China for thirty-seven years, writes that he is translating a book on church history for the Woman's Seminary, Nanking, and will teach that and comparative religions in that school. For a diversion he has taken up bee culture and will teach the Chinese as he perfects his hives. Dr. Macklin also has a herd of cattle and a few goats, but often buys milk for his own use that the Chinese children may have the advantage of this life-giving fluid. He adds, "Why should I not do a lot of such things, as well as teaching, preaching, itinerating and translating? This keeps me young and strong."

In this connection the picture given here will be of interest. It was taken in the early days of the mission in China and shows A. F. H. Saw and E. P. Hearnden in Chinese dress. The others standing are: left to right, E. T. Williams, now professor of oriental languages and literature in the University of California, F. E. Meigs, who was one of the prime movers in the establishment of Nanking University, and who has since died, Dr. W. E. Macklin; seated: Mrs. Carrie Loos Williams, who died in 1892, and Mrs. F. E. Meigs, who still makes her home in China. Mr. Saw died in 1896 of typhus fever contracted in famine relief and Mr. Hearnden was drowned in 1898 while fording a stream when returning from an itinerating trip in a country district.

A Life Story That Is Different

WHEN the cable came telling that Dr. A. L. Shelton had been killed by Tibetan bandits on the Tibetan border, Mrs. Shelton was in India. She was at Calcutta having printed the first song book, geography and Bible story book in the Tibetan tongue. Her two daughters were in America. Overwhelmed with the sorrow and tragedy of it all, she took the first steamer home. Dr. Shelton, because of his unique pioneer work in the difficult and remote land of Tibet, had become a world figure. The Doran Publishing Company, of New York, recognizing the place which his work had accorded him in modern missionary history, had a representative meet Mrs. Shelton when she landed in New York, to arrange for the writing of Dr. Shelton's life story.

Out of the loneliness and sorrow of her heart and inspired by her love for the Tibetan people, Mrs. Shelton has written the life story of her husband. It is not the usual kind of biography. It breathes forth the intimate life of missionaries at the front and tells of the heartache and victory of lonely pioneers in a stubborn, rock-ribbed field. There are many things in it that Dr. Shelton himself would not have told, but they are the things that stir the heart and challenge the imagination. She tells in a deeply interesting way of the loneliness, privation and heroism of the Christian task in a far, lonely and sin-bound country. She tells this with no thought that the service is a sacrifice. Mrs. Shelton gives to the reader many pages from Dr. Shelton's intimate diary kept by him when in captivity at the hands of Chinese bandits. The diary was written on the margins of *Beside the Bonnie Brier Bush*, which he carried in his pocket.

Mrs. Shelton tells of the home problems at Batang and the difficult education of her daughters born in that lonely station. She describes the problems of sickness, food and water, shelter, the beginnings of medical work, the struggle with the language, the apparent impenetrable pagan minds, the family conditions of the people.

Her picture of Dr. Shelton is the story a loving wife and companion would tell of a big-hearted, heroic husband who always placed duty first and held the call to serve the Tibetan people as the supreme moving power of his life. Mrs. Shelton's book will be read all over the English speaking world. Every Disciple should warm his heart with the sacrificial flame of this stirring volume. *Shelton of Tibet. By Mrs. A. L. Shelton. (Doran.) Price, from United Christian Missionary Society, $1.50.*

A Trip Around the World

Interesting World Journeys Made by Two Churches in Observance of World Call Week

THE start of our trip around the world, which was put on by the four divisions of the woman's missionary society, was made from the church, which was called New York, or the port of embarkation. Here tickets were exchanged for passports into the various countries. There were typewritten slips bearing a missionary's picture and the addresses of the homes where the 'countries' could be found. The first stop was Africa, which was represented at the parsonage. The visitors were admitted first into a room fitted up as a jungle, to represent Africa before the arrival of our missionaries. The room was filled with small trees and branches through which the visitors were guided by a little African maid with a flashlight. Numerous reptiles made the scene more realistic. Talks were made on the condition of the savage life and in the next room, which was brightly lighted and where tropical fruits were served, the work of our missionaries in Africa was related.

Japan was the next country visited, the decorations at this home being everything suggestive of the Orient. Tea and wafers were served by Japanese maids in costume while our work in that country was outlined.

The Philippine Islands came next, our first hospital at Laoag being represented. Coffee and cakes were served from a hut to the strains of Hawaiian music.

The last stop represented our home mission work. Every branch of the benevolent work was shown by the use of living pictures, pantomines and songs. All the posters used were made of pictures cut from WORLD CALL.

This "trip" was made the week before the WORLD CALL drive and helped in a large measure to put the magazine before our people. We had no trouble in securing 70 subscriptions, including subscriptions for our public library, memorial hospital, Y. M. C. A., I O. O. F., and Old Folks Home." MRS. JESS T. MALLORY.

Mattoon, Illinois.

"The most successful feature of WORLD CALL Week in the First Christian Church of Tulsa, this year, was undoubtedly the special program presented on Wednesday, October 24, based upon the suggestive program of the United Christian Missionary Society, *The World Call Trip Around the World.*

The trip was carefully planned, regulating the number of stations by the number of convenient locations about the church building available on a continuous route. Characters suiting the parts were chosen and made responsible for the stations to which they were assigned. Tourist tickets were provided allowing stop-overs at places designated, these tickets also serving as souvenirs and as an estimate of the number taking the trip. A poster committee provided necessary posters and arranged the "WORLD CALL Art Gallery," the latter being placed in the chapel (waiting room) to be available to those waiting or returning from the trip.

The unusual nature of the entertainment and adequate publicity brought us a record crowd (approximately 600 people) which, however, we were able to handle, having provided a dozen conductors under the supervision of an efficient "station-master." Although trains were crowded during the entire evening not a single collision nor accident of any kind was reported.

Did space permit we should like to describe in detail the entire program from the first station where the daughter of a missionary told touchingly of her father's work and problems, to the final "home station" (First Church) where, after a welcome and brief talk on the home work and its vital relation to WORLD CALL by Dr. Hill, and the WORLD CALL song by the men's quartette, we were served refreshments by "life-work recruits" and given an opportunity to subscribe for or obtain sample copies of WORLD CALL.

Each of our eighteen stations was a story in itself, frequently of intense interest because bound to us by ties of blood. The chile served in the Mexican station, the tea in Japan, the music furnished by the Negro quartet of Jarvis Institute, etc., were only "incidents." The real thrills came when we visited such stations as Tibet, saw the souvenirs and pictures and heard from the mother of our own missionary, Russell Morse, the story of life and work there. None of those who attended or took part, will soon forget this visualized, dramatized, vitalized representation of the work of the Disciples of Christ. Neither will they forget that WORLD CALL is essential to a continually expanding church program."

MRS. THOMAS SCOTT.

Tulsa, Oklahoma.

A Group of the Delegates at the Arizona State Convention

The Arizona State Convention, held at Douglass, October 3-7, was an outstanding event in the history of missionary work in that state. Arizona has been a home mission field where a number of our churches have been started, and that this missionary work is beginning to bear fruit is shown by the fact that nearly every church in Arizona was represented at the convention. The sessions were held in the splendid church building in which Douglass worships. G. E. Osborn, pastor of this church, is leading in a thorough program. R. E. Dunlap continues as the faithful and optimistic leader of the work in Arizona.

Darkness and Light

Among the many other duties in the Kulpahar Home is the arranging of marriages. Recently I witnessed my first marriage in India. The day before a young man had come from Jhansi to ask for a wife. His sister was with him and she had a girl in mind for him although he had never seen her. Miss Cowdrey arranged a meeting for the two. After they had talked a very few minutes the young man came out. Then Miss Cowdrey talked with the girl and she said that she was willing to marry this man. After talking with the young man he said that he wanted the girl. The courtship was over. He also asked if it would be possible to have the wedding so that they could leave the next day at noon because he had to go back to work. The next morning the girl came to buy her wedding garments and some of the girls started to work on them. They were to be married at ten o'clock and an hour before the wedding it did not look as though she could ever wear those clothes but some way she did. She had a beautiful white *sari* with fine lace all around it. He had on a black coat and white trousers and they both wore shoes, which is rather unusual. At the appointed time we were all seated in the church and as we sang the first song they came in. The bride carried a big bouquet of pink roses. Then at the last moment the sister handed her a green silk handkerchief which was the groom's gift to her. This had evidently been forgotten. She was really a beautiful bride. Mr. Davis married them and except that the words were said in Hindi it was very much like a wedding at home. When it was all over some of the girls even began to throw rice. They were to have a wedding dinner afterwards and the table was spread for it on the floor of our veranda but they decided that there was not time so they took the dinner with them and ate it on the train. It was all over. But when we thought of the weddings which are going on about us every day among the Hindus where little girls are married with ceremonies which take days and days to perform, it was a contrast indeed, a contrast of darkness and light. These two were going out to make a Christian home. ETHEL SHREVE.

Kulpahar, India.

Seeing Real Congo Life

By TOBITHA A. HOBGOOD

EARLY in the summer, we Hobgoods all loaded on a company steamer at the Lotumbe beach and started for a five weeks' trip into our up-river field. This little boat is owned by an American company near Bolenge and they are quite accommodating to the Mission. We had a very pleasant two and a half days' trip by river. The river above Lotumbe gets quite narrow in places and has many sharp curves and the steamer captains have to keep sharp eyes out for snags and sand banks. It was a great treat to our young son Bob. He discovered that the captain could speak a few words of English and spent a great deal of his time visiting with him and "helping" him run the boat.

After two and a half days up-river of good steaming we landed at Iyete, our first big Christian center. Here we found evangelists, Christians and inquirers who had been waiting for us for two weeks. We had been late getting a boat. They were so happy and such a shout of joy went up when they were really sure we were there. At Iyete we spent four and a half days examining inquirers, receiving the offering and going over the roll of Christians in each village and baptizing those ready for baptism. We baptized fifty there and received a splendid offering from the Christians in the outlying villages.

From Iyete we went overland to Monkoto, another big center. The trip overland was interesting but a bit tiring. I took my push-push for overland travel but found that the paths were not well enough worked for getting the most comfort out of the push-push. So you may know that we are not ready yet for Fords here but hydroplanes surely would be a great help. We had a little sun-proof house made for Burnett. It was carried on the shoulders of two men and caused the greatest comment and aroused more curiosity than all the rest of us put together, with the exception perhaps of my husband's flashlight and my hair which I let down at times at the earnest request of the onlookers. Burnett was quite happy in his little "box" as the natives called it, and never cried unless we opened the door too many times without taking him out. But he played and talked and the men talked with him as they went along the deep forest paths.

Bob had a *teepoi* carried by two men. This is a chair made from rattan and swung between two poles. As Bob had made the trip up-river before, the people were greatly interested in seeing how much he had grown and hearing him speak Lonkundo. He enjoyed the forest immensely and was no trouble during the whole trip. When we arrived at a village he played so hard he was ready for a good night's sleep and was in perfect health, until a week before we got home when he contracted the whooping cough.

At Monkoto we had a great reception. The teachers, Christians and inquirers came out to meet us singing and shouting and it was a joy to our hearts to see such real enthusiasm and interest in our coming. Mr. Hobgood built the church and house at Monkoto when we were there in 1919. So we renewed many acquaintances on this trip and had a joyful time. It was like a national convention at home—such crowds of people around, and meetings all the time.

The offering of the Christians in the Monkoto villages was not quite as large as that of the Iyete villages. There was a good class baptized and the spirit of the evangelists was fine. Some may remember the letter written by the Monkoto evangelists last year and published in WORLD CALL, asking for the opening of a station up there. They asked us about it and what had come of their letter. We told them it had been published and that

Mrs. Hobgood in the push-push cart in which she traveled from Iyete to Monkoto. Little Bobby Hobgood is shown at her side.

the people at home were very much interested in it. They replied that they had not written it just to be published for folks to see and be interested in from a sense of curiosity; they had meant strict business when they sent it and they still mean it. It is hard to answer them on why we do not open a station up there, for it is much needed. The church in that field needs close oversight aside from the fact that vast numbers of villages lie beyond with no teacher of any kind.

While we were at Monkoto we saw some miserable prisoners who had been brought there by the State. Monkoto is the center of a large territory and at that time there were many natives coming in to pay the yearly tax. The State official had brought these in for a term in prison for they had tried to run away from the State and not pay tax. They had never paid before. They are a very fierce people it seems, and no white man had been in their villages before. They speak Lonkundo and seemed almost petrified when I greeted them in their own language. They have never had a teacher of any kind, Protestant or Catholic. They are only a few of the many tribes up there, however, who sit in real darkness and the shadow of death and no light is being taken to them. What are we going to do about it? From Monkoto we came down the river a half day by State steamer to Wafania, the center of our work in Imoma. We were very glad to find the boat stopping just as we were ready to come down, for a half day on a steamer as crowded and unpleasant as that was, is better than a whole day by canoe. The river is so narrow at Monkoto that the boat had to go up some distance to turn around and then some of the curves were so sharp that we almost had to hold on as we swung around. Our boys' big wide eyes got bigger and wider and I am sure they held their breath many times that morning. But we got there all right and had another fine reception. The Catholics have a big station there with several white priests. Our station is some distance back from the river and is just being built up now as we had to give up the former site to a company.

We spent a very busy week at Wafania. The Imoma church is large and the work of going over the list of members and receiving the offering takes some time. We lived in a very small room and worshiped under a roof of leaves, for this temple had no walls or seats. When we go again we expect to find houses and a church built.

We made a trip of a week from Wafania down to Losako where we were met by the good ship Oregon. We enjoyed this week in the villages, greeting the Christians and speaking morning and evening. In Imoma we baptized a goodly number, making the entire class baptized on this trip 167. One of the happiest experiences of the itinerary was the opportunity to visit with the evangelists and try to help them with their problems. For after all, the people will come to know Christ more through them than through the preaching we can do on these trips. If we can train them and guide them so that they will go out filled with the Holy Spirit and zeal for souls, we will be doing the most for the work. In some places it is very hard for the natives to understand us for they are not accustomed to a white man's Lonkundo and sometimes the dialect is quite different. But if we can have a strong evangelist there who has the love of Christ in his heart, we need not feel discouraged.

After five weeks of giving of our energy and strength to the natives day after day and hour after hour, you can imagine we were glad to stop at the river village of Losako, and more glad when we heard two hours later the joyful music of the Oregon's whistle. We left the next morning and arrived at Lotumbe about eight that evening after a day of hard steaming.

The field is being reached but there is so much more which is very ripe unto the harvest. We need prayers always and more workers to help us train evangelists who may in turn teach others.

Life More Abundant

By RUTH LESLIE

Miss Leslie has been at the Christian Orphanage in Aguascalientes, Mexico, only three months and these first impressions of the work show the splendid service being rendered there.

WHEN is an orphan not an orphan? Many times in these few weeks since I have been living at our orphanage in Aguascalientes has this childhood riddle come back to me as I have seen these seventy girls, all bereft of one or both parents, enjoying the comforts and love of a true Christian home. I had expected to find it just a little different from most "homes," for was it not the only Protestant orphanage in Mexico and had not our secretaries praised the spirit very highly? And yet, I had visions of sixty or seventy girls eating the same kinds of food every day, doing the same things and above all, wearing dresses of that horrible check which has come to be associated with orphanages.

But it has been my surprise and joy to learn that these girls have a real home life where they are individuals. Julia is Julia, and is therefore to be treated as though she were the only child in the family when she needs attention. And Amada or Lupie or Modesta are real girls and not just so many mouths to be fed out of the shrinking budget. In short, it did not take me long to discover that Señorita Perla Gibbons sees each one of her girls through a mother's eyes and that Señorita Elma Irelan has a fatherly interest in each girl's welfare.

The girls of the Christian Orphanage live a very normal girl life, even more normal than the majority of Mexican girls being reared by their parents. For, says Professor Ross in *The Social Revolution in Mexico,* "Mexican society suffers from masculinism" and the Mexican girl's existence is very secluded and her development abnormal. But in contrast to their sisters, our girls, in so far as possible, are allowed to express themselves in every way and their home, because of the love and individual care thrown about each one, is a real Christian home and not just a refuge for homeless girls.

This love expresses itself in many ways. Marta came to the home without a birthday and it was the task of her adopted parents to give her a birthday, for what mother wants her girl to miss the joys of birthdays? So, from receiving birthdays to being given away in marriage, our girls come to realize that a girl's life can be happy and that the love of Christ is the constraining force in the hearts of the Americanas who are making this home possible.

Pearl Gibbons and some of the little ones with their "piece"

Of course the baby of the family gets more attention than the older children. Our babies (and there are four of them of kindergarten age) somehow suspect that they have more rights and privileges. Even if they do have to go to bed right in the midst of a most interesting afternoon doll tea party, they know that somewhere there is some bread and jelly for a "piece" between meals for good little girls.

The rest of the girls come in for their share of attention, too. Like the "woman who lived in a shoe," Señorita often has to give them their broth and send them to bed. Once in a while, however, a *niña* longs for more consideration than that, and if the stress of the day's tasks prevents Señorita from responding to that immediate yearning, she will get herself into trouble with her playmates just to get to sit on a chair near Señorita for punishment. Like all girls, at a very early age they want to help choose and buy their own clothes, and it is a red-letter day in her life when Angela or Luz goes to the store with Señorita Perla to buy a dress or shoes or even a hair ribbon. Her joy is doubled if she is going to spend some money she has earned herself by darning, washing, or pressing. Although each one has her own share of the household duties, there are many odd jobs about the *Colegio* which keep the industrious ones supplied with a little money for candy, ribbons and Sunday school. Even in such a large family, therefore, there are ways and means by which the children are taught economy and systematic giving.

If one should become ill in spite of the cleanliness, healthful food, and hygienic habits encouraged at *Colegio Morelos,* the whole family, from the smallest to the largest, leaves nothing undone that loving hands can do to restore the sick one to health. Naturally, the sick child is moved a little closer to "mother" and right into her room if the hospital-linen-sewing room. happens to be in use. Then down deep in her heart the sick child whispers to herself that she is glad she is sick for she can sleep in Senorita's room!

So their life goes. The girls work and play. They go to school and have someone to help them with their lessons, and to smooth out the rough place. They go off to college equipped as other girls and experience the same pangs of homesickness as do our own college freshmen in the United States. And finally, when the time arrives in their lives when certain young men ask for them in marriage (the "asking" begins the courtship in Mexico) they enter into the plans for the coming wedding and new home with all the enthusiasm of which a girl is capable. Through it all may be seen the reflection of the love which has been showered upon them in their adopted home where Christ reigns supreme.

These girls are being given a home at our orphanage in Aguascalientes, Mexico

The Gift of Gifts

"Who ***gave Himself for me" —Gal. 2:20

Himself for me! O re-creative word
The pregnant aeons of the past that stirred,
At last, at last my sleeping soul hath heard,
And all the Universe is changed—transfused
With Love. In that the primal light suffused
Cosmos appears from out Earth's chaos twice confused.

Himself for me! The mighty Lord of Life!
Then all is mine, and all that is, is rife
With good to me, despite the seeming strife.
Pain pearls begets, sorrow sweet sympathy,
The stars are born of Night's vast mystery,
And death is slave to Life's all-conquering mastery.

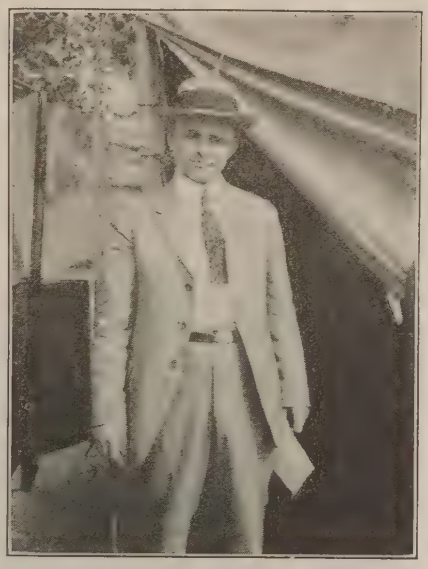
Himself for me! Then I was made for Thee
O Love. Self of myself, my being's shoreless Sea
Deep answereth to deep. O bliss to be
Homed is thy Heart—made strong to serve,
Made rich to give, to give without reserve,
Nor ever from the Calvary road to swerve.

—*Hester Alway.*

A Scandal in Your Town

FOR the first time in the history of circuit Chautauquas, a lecture on distinctly local church problems and their solutions held a prominent place during the past summer on a Chautauqua season's program. John Booth, the genial secretary in the church erection department of the United Christian Missionary Society was the lecturer and the Redpath-Vawter Chautauqua, of which Keith Vawter, a member of the Cedar Rapids, Iowa, church, serves as manager, was the circuit sponsoring this splendid feature.

Mr. Booth was on tour practically all summer and addressed approximately 75,000 people, leaving with them a new consciousness of their duty to their local church. His unique subject was *A Scandal in Your Town;* and the "scandals," which he dealt terrific blows in every lecture, included four salient problems of every church; church division, church methods of finance, the inadequate program of religious education and the failure of the church to support law enforcement. The substance of his message was a strong plea for Christian unity and stewardship.



John Booth in front of the "big brown top"

Mr. Booth, with his oratorical ability, his fine sense of humor, his splendid voice and his rare gift of story-telling, was well fitted for the task. Splendid reports have followed in the wake of his tour and the lecture will undoubtedly reap results that will add to the growth and glory of the kingdom.

A Close-up of the Yokohama Disaster

By F. HERBERT SWANSON

Mr. and Mrs. Swanson, missionaries to the Philippine Islands, were on board the Empress of Australia in the Yokohama harbor ready to sail for America when the earthquake occurred. The following graphic story gives a first-hand account of the catastrophe.

THE gangway had been cast loose; hundreds of people were on the pier to see friends off. Paper streamers were flying in every direction. The band was playing. All at once the big boat we were on began to rock violently—jump would be a better word to express its action. Within less time than it takes to tell about it, the great cement pier had collapsed, large iron beams had been twisted, and part of the pier had sunk under water. People were running everywhere trying to get out of the way. Some were obliged to wade neck deep to go ashore, countless others were swept beneath the autos, rickshas, houses, freight and débris on the wharf and drowned. A few were drawn into the ship and saved.

Practically all of the buildings, large and small alike, in Yokohama, had been shaken down and fires were starting everywhere. Along with the quakes came a hurricane and the air was filled with dirt, smoke, ashes, flying boards and paper, sheets of galvanized iron and what not, so that it was all but impossible to see. To add to the horror, the water mains all over the city were broken, so that no fire fighting was possible, had there even been anyone who was able to do it. People had in most instances been in their homes for lunch and in many cases were buried under the houses when they fell. Many extricated themselves, though injured, and made their way to the park through rivers of water and mud caused by the broken water mains. Many others burned to death in the fires.

During the whole afternoon quakes followed each other in close succession so that if there was anything that did not fall at first, it fell a victim to the later quakes or to the fires that followed. In the space of only a few seconds all of the large stone and brick buildings on the Bund had been reduced to ruins and were burning like a furnace.

The hurricane had hindered our ship from leaving the pier, so the officers and crew had all they could do to keep it from catching fire. To make matters worse, on the part of the pier which was still standing, there was a whole shipload of oil and benzine in iron drums. Anyone could tell that it was only a matter of hours or maybe even less before the pier would burn. Barges and sampans were floating around the bay on fire. Some were loaded with lumber, others with oil in barrels, so every ship in the harbor was endangered. It was impossible for us to get away from the pier for the fire was raging close in front of us and a freighter was in close behind us, the crew of which had at least partly gone ashore and no steam was in its boilers.

In spite of our difficulties, the crew of the ship began to go out in rescue parties that evening, and bring those of the survivors whom they were able to find there. This kept up through the night and by morning we had a crowd of some 3,000 people on board, many of whom were seriously wounded.

By morning the fire situation had become more critical. The Standard Oil Company's tanks had burst and the oil, burning, was spreading toward us on the water. Each moment it was coming closer to the broken pier with its shipload of oil and benzine which lay alongside of us. That morning we learned that the captain of the freighter which lay behind us had gone ashore the afternoon before and had been killed. The first officer seemed to be inadequate, so our pilot went on board and took command temporarily and with the freighter pulled us out backwards temporarily out of danger, but the fire was still spreading rapidly toward us. The freighter soon cut loose from its anchor which was tangled with our propeller and then with the one free engine we moved out into the bay and out of danger. And we moved out just in time, for five minutes after, the oil and benzine on the pier burst into a furnace of flames.

A view of the collapsed pier in the Yokohama harbor immediately after the earthquake as caught by Mr. Swanson's camera

India Is Smiling

By NELLIE G. ALEXANDER

IT is a long way from Landour up in the Himalaya Mountains to Jubbulpore in the very center of India. Counting by time it is about two days and nights. I have just come down from Landour and while the trip is fresh in my mind I wish to tell you of a very few of the many, many people I saw on this long ride.

First, there was an old hill-woman on the road between Landour and the railway terminus at the foot of the mountains. She had come out from the town to meet some one who was gathering leaves for the goats. This other person was hidden from me by a stone wall so I could see only the huge head load of fodder and I know not if he were her young grandson or an old, old husband. Anyway, I came upon them just in time to hear her say, "My, what a lot you have brought today," and to see her plain old face light up with a lovely smile.

Later, there were three old grandfathers before a house in the village. A little girl was about to start out for somewhere with the lower half of a stone handmill on her head. At first it seemed as though she would not be able to carry her burden, then off she started with what would have been a swish of pride had she worn any skirts to swish, while the old men nodded and smiled their approbation.

At the Dehra Dun station I fell in with an interesting young Indian gentleman of eighteen or twenty, who spoke English fairly well and who was full of smiles. He gave me one as he kindly offered me a cigarette, and when I politely refused, there was another smile as he replied, "But hundreds of European ladies smoke cigarettes." He was a very troubled young man, however, and much of our long conversation was not of the smiley sort—but that is another story.

Once when the train stopped at a small station I heard uproarious laughter on the platform. Several young fellows in very abbreviated costumes were weighing a big cake of ice. They kept dropping it and every time it dropped lovely big pieces were chipped off and were eagerly seized by some younger boys. I don't know how long it took them to weigh that ice but they still were laughing and dropping it when the train pulled out. At another station a lot of coolies were laughing as they hurried to get some bales of paper out of the rain. Scores of people were smiling as they greeted friends. While I sat in front of the ladies' waiting room at Allahabad, along came a coolie who happened to glance at my feet. Instantly his face was covered with a broad grin. I still am wondering why.

From Allahabad to Jubbulpore I traveled in the zenana compartment and I cannot begin to tell you of the smiles that traveled with me. A third-class zenana car is a good place to see both smiles and tears. In India, as in America, they go hand in hand. When I finally reached our bungalow, Kallu, our young Mohammedan servant, stood on the veranda with a big, big smile. Perhaps if he were well trained he would have looked more solemn, but we like them better smiling.

All this is not to tell you of my trip. That would be a much longer tale. This is only to refute the statement published more than once in reputable magazines that the people of India never smile. Even Mahatma Gandhi, the only time I ever had an opportunity to greet him, returned my greeting with a smile.

John H. LeGrand

IT is with pleasure that the United Christian Missionary Society announces that John H. LeGrand, of California, has been called to do evangelistic work in the general field under its direction. Mr. LeGrand will begin his work January 1.

He is one of the brotherhood's most efficient and effective evangelists, having been in the work for seven years and in that time winning 8,500 to Christ and the church. For the last four and one-half years he has worked in California, having held fifty-three meetings. The last two years he has been associated with the Southern California Christian Missionary Society. This last year he has held eleven meetings, added 1,017 to the churches, dedicated two church buildings, raised $53,000 and secured 600 adult tithers. He has been instrumental in raising $160,000 for the permanent fund of the state society.

During November Mr. LeGrand will be with the Central Church, Pasadena, during December with the Figueroa Church, Los Angeles.

Mr. LeGrand emphasizes stewardship and world-wide missions in all his evangelistic meetings. He teaches tithing and in his meetings commits both old and new members to this responsibility. He preaches not only a strong gospel of repentance but also a gospel of stewardship. He is especially successful in the securing of annuity gifts and bequests. Mr. LeGrand has a missionary passion and seeks to help the local church to realize greater missionary vision and service. Few men can win other men more effectively than John LeGrand. He has especially trained himself for the winning of professional and business men and through the years the majority of his converts have been men and young men. He comes to his new position with a wealth of experience. He is a lover of folks and of the Lord and has a passion for winning people to Christ.

A Life and Live Member

By Mrs. Anna R. Atwater

"WHO is she?" That was my question when I was new in the office of the mission board. A plain little woman and very plainly dressed, she was past middle life, with face always radiant when she came to the office. She was so interested, she acted as if her own business was being managed there. In the summer time she usually brought flowers, sometimes her arms were full, and our desks were left adorned with daffodils, gladiolas, or dahlias.

"I am a life member," she said one day, "and I have made eleven of my grandchildren life members in the Christian Woman's Board of Missions. I earned the money for it out of my flower garden, and this year, if the season is good, I'll take out a life membership for the twelfth and last one. O, it's just great; I love this missionary work; I think it is the greatest work in the world."

One day she came in and laid a check for $600 on my desk, and I exclaimed: "Why, ought you to do that much?" "Of course I ought," she said, and with an expression I shall never forget, she added: "My father's estate has never been settled till now and that's my portion. I've got along without anything from my father for forty years. I guess I can go the rest of the journey without it. The missionaries need it and I want them to have it. They're doing the greatest work in the world, and say, when I get through living in my house out north of town you're going to have that too." "That, too," is now being used for the greatest work in the world.

That woman, like thousands of other humble women whom the missionary work led out to large endeavor, was not only a "life member," but a "live member." She lives yet in the deeds she did as truly as she lives in heaven.

What Can I Do?

I can secure at least one new subscriber to WORLD CALL. If I can't sell a subscription to my husband or my brother, I can give one to some person who will enjoy it and be blessed by it and who will remember my kindness every month in the year.

What more suitable gift could I make to my friends this Christmas than a subscription to WORLD CALL? It is a gift that will bless both them and me.

The Satisfaction of a Proper Christmas Observance

SATISFACTION is a reward of work well done. Especially is this true for people in positions of leadership. The work looms large. One feels helpless in the face of great tasks. Trying to get before people the proper meaning of Christmas seems beyond human accomplishment. It reaches so far and so deep. This great Christian festival made to live in the minds of folk will feed and foster the work for the whole year.

Time was, and not so long past, when good people forgot themselves in such a revelry of noisy entertainment as almost completely hid the meaning of the day. Such a plan came from pagan custom and was unfit for the celebration of this sublime event. It is a mystery why we did not find ourselves out sooner. It was selfish and frivolous and succeeded remarkably in hiding the purpose of the divinely important event.

With the new observance Christmas is fraught with deeper joy and higher spiritual ideals. It is a pleasure to prepare for such an observance. The service for this year, *The Shepherd's Christmas*, will be given by thousands of schools this season. Dressing the church with beautiful decorations gives many willing hands a worthy task. All who help prepare for such a program are led to a deeper interest in the work. The church, so beautiful and dignified, has a fresh appeal. It becomes an object of interest for the whole community and many friends are made for the church, attracted by the setting of surprise and anticipation. All thought, effort, time and money spent on decorations are amply justified by the results. There is a culture of character for those who see as well as for those who perform. The cheap, jingling rhymes and cheaper candy to form a useless "treat" have no place here. Ministers testify that reverence and love for God's house characterize the children, where the White Christmas is produced after careful preparation. A positive Christian impression is made on all present. The reconsecration and surrender of life adds the final touch of surpassing beauty. It is a time of humility and gentleness. The love of God becomes real through understanding the mission of the Christ-child.

With such a stirring of Christian motives it is expected that if the value of the day is best conserved there will be some form of noble expression. Many local calls and some of larger bearing ask a place. The consideration supreme on this glad day is the ministry. It is the anniversary of God's first Preacher of the new era. His ministers are the heart and center of the cause. How appropriate on this day of a new ministry of God's love to remember the ministry of his Word.

There is needed a glorious expression for the holy emotions aroused. There is a great satisfaction in planning for and securing from the school an offering worthy of the people and becoming the cause. People will give if they only understand. Ignorance is yet the chief obstacle to success in kingdom enterprises. Almost any school will give as much as a dollar per member if they feel it is expected and needed. When we think of the faithful men who have baptized and married us, been with us for comfort in sorrow and borne in patience our waywardness, nothing is too good for them. They have made for us this estate we have inherited under the blessing of God. To think of one of them in need of anything good for their comfort would fill our days with disquiet. This is one of the four offerings from the Bible school. The amount given credit on the church missionary budget is a part of the aim of a half million dollars from the schools this year.

Whatever you do for other causes do not make the old preacher pay for it out of his day. The whole calendar holds just one day for him. Denied that, he is left out. No Christmas can be called complete unless a real expression is made for our leaders of yesterday who brought to us the meaning of the season. The whole of the ministry is dignified by justice for the men who have done their part faithfully. To know that the ministry is held in honorable esteem, that the leaders are not forgotten when their race is won, is the greatest satisfaction of all. Christmas then can close with a great new glow in the heart.

The Water Man

By Dr. Mary Longdon

ONE day Nachai Kol, the water man at the sanatorium at Pendra Road, went to Pendra to do some buying for the institution.

While there he saw a little boy begging in the bazaar. The boy was a nice looking little fellow about seven or eight years old, as I recollect now. He belonged to the *bania* caste which is what is called a "good" caste, though not high. Perhaps the lad asked for a *pice* from the servant or perhaps the servant saw he was a bright looking lad and so spoke to him. Whichever way it was, the result was that the man told the boy to come along to his "Miss Sahib Ji" and she would send him to school where he would learn to be a real *pandit*, have good clothing to wear, plenty of good food to eat and a good place to sleep.

The boy had told him that he and a small sister were all that remained of his family; that all the rest—uncles and aunts and cousins and all whom he knew had died of influenza in his village some miles away from Pendra. The stock, too, had died and nothing was left but for the little children to beg. The little sister was in a Mohammedan house, the first station to the north of Pendra Road. The natural presumption is that she would be sold into some harem if not kept where she was. I do not know how she came to be in the house of the Mohammedan. It is possible that she had been bought.

The water man, Nachai Kol, and his two young friends for whom he found homes

When the water man came with the small boy and told me the story, he wanted money for the boy to go for his sister. He was not happy for her to miss the good things he felt that he was to get. Evidently the man had told him that I would send the little girl to a girl's school! Of course there was no telling whether the boy would use the money for the train fare and we do not make a practice of giving money, but, it was not much to risk and the gain would be so tremendous in the two lives that might be saved to usefulness in the work of the world's saving.

So the boy went off on the freight and passenger in the afternoon and, lo, that very night he reappeared bringing his little sister with him! He was such a manly little chap and was so evidently proud of his sister that one could not help but love him.

The next morning the water man took them both to the magistrate and manager of the Pendra estate and he questioned them and said it would be quite right for me to send them to the schools. We always try to be careful to do things in a legal manner.

The Doctor *Babu*, Hari Das, himself an exceedingly worthy Damoh boy, took Sudarshan to his old school and put him in the care of Mr. Rice.

The little sister was sent to Bilaspur to the Girls' Boarding School until she could be sent to the orphanage in Mahoba. Her name is Saheliya.

This has all been about the water man's find. Now about himself!

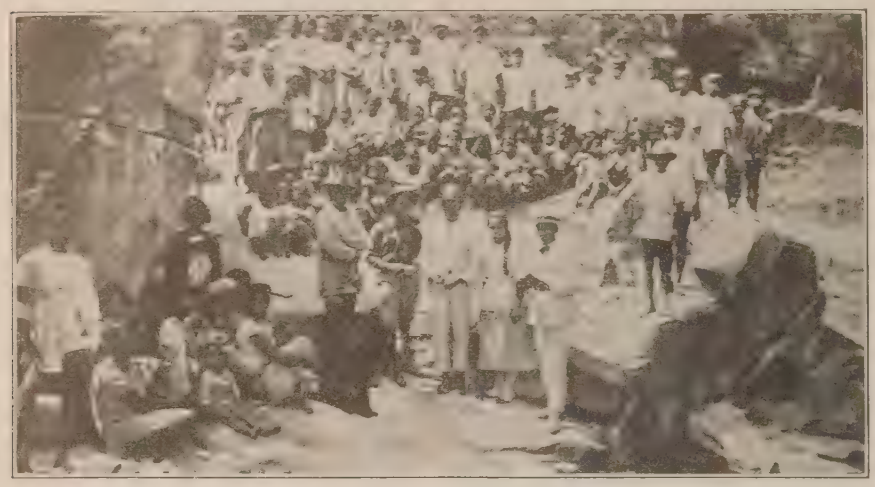
When I was first in Pendra he had been the man whom the *gwalla* had engaged to carry the milk from the *gwalla's* village six miles away to the sanatorium. After deliberate investigation he apparently concluded that he would prefer to work in the Mission than for the *gwalla*. He is a Kol, one of the aboriginal tribes. He was bright, willing, happy and, what is not always found, has a keen sense of humor. Doctor Hari Das patiently taught him to read and write. I cannot say that his writing is the neatest, but to him a new world has been opened.

Pendra Road, India.

Who Will Come to Stay?

By F. H. SWANSON

Mr. Swanson, who is a missionary to the Philippine Islands, is home on furlough.



An open air meeting in Balbalasang, Kalinga, Philippine Islands

"ARE you coming to stay with us this time?" These were the the first words of Puya, chief of the northern Kalingas, after the usual greeting, when Mr. Saunders and I arrived at his house in Balbalasang last February on our second evangelistic trip to that part of the country. He went on to tell us how they had hoped each time that a missionary came that he would stay and teach them, but how, each time, they had been disappointed for the stay was only for a day or two and they passed on.

And so it has been since our work was established there more than fifteen years ago. At no time have we been able to give the people of Kalinga the necessary attention, because of other work requiring our time through the district. The northern half of the sub-province of Kalinga, as well as the whole province of Apayao, has been given to us as our responsibility. Missionary work in these parts is made doubly difficult through the fact that these people do not speak the dialect of the Ilocanos on the coast and only a small percentage of them understand it.

The trip spoken of above lasted ten days. We walked about 100 miles to get to the village of Balbalasang and held a three-day conference and meetings in this and two neighboring villages, showing stereopticon pictures of the life of Christ each evening. During the three days I baptized ninety-four persons and our Filipino evangelist baptized thirty-six others on the last day and eighty-five the following week. During the year, from April 1, 1922, to April 1, 1923, there were 426 baptisms, all of these candidates having been instructed thoroughly by our evangelist and deaconess before baptism. There were many others in other villages, but we had to refuse them, as we had no way of caring for them and teaching them after their baptism.

One might be inclined to question the permanence and meaning of the gospel to these simple and quiet folk of the mountains. It does mean to them a cessation of hostilities with other tribes. I am told that Christian teaching has had more to do with stopping head-hunting than all that the Philippine constabulary could do. We found many, too, who realized that Christianity had done much for them. One old man said to me that they had always believed that the pig was a sacred animal, and so could not sell their stock lest some evil should befall them. Now they know better and are able to sell their hogs and realize returns from them, the only salable thing which they can raise in the mountains. The work is permanent, too. We found many who have been faithful through a period of fifteen years, even though no worker has visited them during all these years. They need a worker to come and help them. Who will come to stay?

Tibetan Customs in Sickness and Death

By NINA PALMER HARDY

IN writing about the customs and superstitions of the Tibetans in sickness and death, it is not my intention to go deeply into the whys and wherefores of the subject. In the first place, the subject is too large to be handled in a short sketch and, in the second place, I am not qualified to do so. These are just a few observations and circumstances that we continually see and meet in our everyday work and life among the people of this locality.

When there is sickness in a home, a pile of rocks and ashes is placed at the front door. This is a sign to all would-be visitors to keep out, lest in entering, they bring in evil spirits.

A sick person is not allowed to go to sleep and a servant or some member of the family is stationed beside him to keep him awake. This is done by gentle means, if possible, such as tapping on the head with a stick, but, should he insist on stealing a nap in spite of this, harsher treatment, such as pricking with needles, is used. The belief is that if the patient sleeps, the demons will be able, in this unguarded moment, to make way with his spirit and take it down to the "Lord of the Dead."

Another custom, in case of severe illness, is called "the freeing of life." Some member of the family goes on the street, preferably to the butcher, where he finds a goat or other animal about to be killed. He pays the butcher a little more than the market price, takes the goat, pierces its ear, ties a red tassel therein and sets it free to die of old age. Woe unto the one who kills one of these animals so freed. His sins are greater than he can bear.

Persons suffering pain in different parts of the body, tie red strings around their necks, arms, wrists, ankles, toes and in their hair, to appease the wrath of a certain god who has a peculiar aversion to that color.

In most diseases, the Tibetans would rather take a dose of poison than to eat an egg or take anything having salt in it. They consider, however, the soup and flesh of a black chicken very efficacious in the healing of wounds.

Fainting is a very mysterious circumstance and is attributed to a "heavenly body" striking the person so afflicted. Not long ago one of our hospital assistants was coming along by the river and either fainted or became dizzy and fell in. He does not know just what happened, but all the people who know about it declare he "was hit by a planet."

When a person is critically ill and the lamas and family are sure there is no hope, the lamas perform the burial service over the body. This consists of the saying of prayers and the scattering of grain and holy water over the patient. This ceremony "opens the road" to Hades where Aki Chu Dje, the "Lord of the Dead" reigns and pronounces judgment upon all souls.

When a rich man dies, all his personal belongings, such as clothing, jewelry, weapons, bowls and so forth, are divided and sent about over the country to different big lamas as pay for prayers for the departed. Also, all the lamas of the local lamasary are hired to pray for a day. This costs from two to three hundred rupees in Batang and more where the lamaseries are bigger.

Not long ago a man who was considered very wicked died in our hospital. His death took place just as the sun went down and the Tibetans all said that was a very bad sign. The next day, just as the funeral procession started for the grave, clouds overcast the sky, and that was worse yet. The following night, the valley was visited by a heavy frost, very unusual at this time of the year, and the deceased got all the credit for this calamity.

To be critically ill among the Tibetans is to be in torture. Instead of quiet and the care of skilled and loving hands, the patient is subjected to cruel treatment, the clang of cymbals, the rattle of drums, the blare of trumpets and the monotonous mumbling and incantations of the lamas, as they endeavor to drive forth the disease-producing demons. If the disease is not serious enough to produce death, the treatment certainly is.

Gifts of Gold

By Mrs. Joel Lee Jones

THE plan to make A GOLD BOND the unit for emphasis in financing our Golden Jubilee must appeal to all of us as a happy one. The heart interests, prayer impulses and life consecration of a multitude of God's noble-women have found expression in our motto, "Remembering the past, we build for the future." In this good year it is our belief and hope that great numbers of our women, and men too, will recall with joy and pardonable pride the cumulative accomplishments beginning in the little group that met in Cincinnati half a century ago and culminating in the world-wide work now being done by our women. Contemplating the successes of fifty years let us not only thrill, but let us also rise up and build. Build we will, for the women have a mind to work. And if the ancient tongs and ash-basins of God's temporal house "were of pure gold," shall the sacrifices which we put into his eternal temple be any less pure and golden?

As we face our part in the Jubilee task I am sure it is not a question of whether we will give to help finance it. All of us will do that. But with some there may arise the question, "How much shall I give?" In seeking the answer to this question there is at least one principle that should guide us: we ought first to deny self, and then to make our gifts.

With some there may arise the question, "A gold bond or something else? A gold bond or a dress? A gold bond or a party? A gold bond or a rug? A gold bond or a trip? A gold bond or the little luxuries of a year?"

We shall dare to believe that our women will be Christlike, and that they shall deny self to make a golden gift. A woman naturally loves to be beautifully dressed. How much nobler then her sacrifice that enables benighted ones to be clothed with gospel habiliments in their struggle upward from heathenism. It is a wonderful privilege to travel and see the great world that God gave us to enjoy. How much nobler her sacrifice that sets the feet of a benighted one in the pathway where walked Jesus, who is the way, the truth and the life.

The home beautiful is a joy to womankind. But her golden sacrifices turn myriads of feet in the pilgrimage that leads up where the very streets are paved with gold. The little luxuries enjoyed throughout a year if combined in one concentrated, hilarious gift, would have no less power to satisfy us, and would bring infinitely more to those whom Christ would have learn the love of God through our sacrifice.

Tales of heroic giving come from various churches. And the true happiness and progress of the kingdom are most manifest in the places where most is given—not where most ability is, necessarily, but where there is most active willingness according to ability. One church has more than doubled its original intentions. In another church personal gifts of one or more gold bonds by individuals are inspiring a small society to set under its State task to underwrite India for the Kingdom of God.

In the World War brave men and women went over seas willing to die if need be, to uphold the ideals of the homeland that sent them out. As brave are those who have heeded the call of God and church to herald the good tidings where the battle rages between light and darkness, truth and error, right and wrong, life and death. Those who stayed at home and exploited their own selfish interests have suffered the loss of finer things than they gained. But those who stayed at home because in that way they could best "carry on" gained those things which can be had only in denial of self. Let us learn from the world. Soldiers of a greater war represent us on the moral battlefield of the world. We who remain at home will be unworthy of them if we forget them and forsake our part in the great common task. They denied self and went out. We too may deny self, though remaining at home, and in that denial have a partnership with them, yea, we shall be "workers together with God." Self, denied, becomes part of the gift. "Who gives himself with his gift feeds three: himself, his hungering neighbor, and Me." May our Jubilee gifts be golden. Thereby may the bond between us and the work and between us and God be made and kept holy and strong.

May your golden gifts of blessing help redeem the world. And may the compound interest on your golden investment be paid you in joy unspeakable and full of glory throughout eternity.

Holliday's Cove, West Virginia.

Putting the Christ in Christmas

By JESSE M. BADER

CHRISTMAS—what magic in the word! What a difference this happy season of each year makes in our old world. The 1923 Christmas is approaching and how our torn, suffering, troubled world needs its heartening word, its message of cheer and its "good will to men."

Already many Bible schools are planning their happy Christmas season. Programs are being thought out and definite plans are being formulated. Whatever the program or the plans one thing should not be overlooked or forgotten. The one thing is to give members of the Bible school opportunity to make "the gift of self" to Christ. There are many in our Bible schools who have never made this "high surrender" to the King. They need an opportunity for such a surrender to him.

The decision service should be observed preferably on Sunday, December 23, at the Bible school hour. There is less disturbance at this time than there would be in a Christmas service on Monday night. Let the decision service come in the normal, natural way.

Many schools will use the program, *The Shepherd's Christmas*, which has been prepared by the United Christian Missionary Society. It lends itself to definite decisions for Christ. Some schools may prefer to observe the decision day at the close of this beautiful program. But whatever the program, definite plans should be made.

The one thing that should not be overlooked, which is absolutely necessary to a successful decision time in our Bible schools, is preparation. There should be personal counsel, teaching and prayer on the part of the teachers and officers with the members of the school who should make their decision for Christ. Announcements should be made to the school each Sunday in December concerning the decision day plans. Teachers and officers should be urged to give special attention to the groups in the school for which they are responsible.

This can be a climax to Christmas. A gift of life to Christ in this season of the year is a glorious and significant step.

"When Christmas comes,
In field and street, in mart and farm,
The world takes on a lovelier charm;
Sweet-scented boughs of pine and fir
Are brought like frankincense and myrrh,
To make our hallowed places meet
For hands that clasp and tones that greet,
While hearts worth more than gold or gem
Go forth to find this Bethlehem,
When Christmas comes."

Off for Tibet

On board the President Jefferson. Left to right, back row: R. A. Peterson, with Raymond, Jr., Miss Grace Young, Mrs. and Mr. Leland Emerson. Second row: Dr. and Mrs. I. C. Wohrley, Mrs. and Mr. J. C. Ogden, Mrs. Peterson. Front row: Harold and Ruth Ogden, Charles Peterson.

The Children's Time

CHILDHOOD has a right to all the joy it can get. Soon enough will the forces from "grown-up land" begin to add their burdens and trace the care lines in face and form. Life sobers, too much ofttimes, as it grows older. Let them carry youth forward as far as it will go—all the way—if the one concerned can make it last that long.

Christmas is the children's time. Grown-ups long past the days of fancy and fortune can hardly understand. For some of them their best contribution is to stand out of the way and light of little folk. The sad and sorry time comes on when we lose out the sheer joy of childhood. Christmas must be known through the eyes of little children to shine in all its glory.

While a baby is loved by all, he is the comrade of the little folk. The slightest reach or lisp is understood by them, sooner even than by the mother. His baby-talk is taken on by his elders and the names he gives frequently live through life in the family circle. God in all his plans never forgot the children. Jesus made that plain.

It is easy to see why Christmas is the children's time. The child Jesus is their comrade. They have the first claim on him at that season thus made dearest of all to their hearts. In pageant, song and story older folk ought to put him in the place of prominence. The early learned love for him will outlast the years, however long and trying. The day each year hallowed in the hearts of the children will sanctify all of life. Make sure that the day loses none of its joy for them and at the same time none of the touch of heaven.

How happy, if in the child's garden there can be set out to grow this Christmas through the fine music and story of *The Shepherd's Christmas*, a beautiful respect for the day and its Author and a grateful appreciation for the princes of the church who have adorned and given life to each generation. As the elders regard the ministry at this season, so will the child and increasingly as he grows older. Give him a chance to value the ministry at its full worth. Mayhap he will one day throw in his life treasure along with all the other great men of earth in consecrated service to God and man.

The example and practice of the offering for the glorious ones of the ministry will have their effect. Enlarge the day and the cause by an offering proportionate to the importance of both. Neither he nor you will ever regret such a lesson. Let him see that you believe in the cause greatly. If we can bring up a generation of children who dearly love the ministry, the way will be clear for the longed for victory of the church. Let this Christmas speak of large things in the ministry. Let there be heaven-born fellowship with the men who like their Master loved little children. Hallow the ministry in the hearts of the children by a great response to the call of the men and women who through sacrifice and service have made torches of their lives for us to walk by.

And thus will the children come to realize in a deeper sense the true meaning of the Gift of gifts which made the Christmas season possible.

World Call Supporters

The woman's missionary society of the Bartlesville, Oklahoma, church believes in reading WORLD CALL. Out of 105 members, there are 101 subscribers, 71 new subscriptions being added during the observance of WORLD CALL Week last year. Mrs. B. F. Swick is president of the society. The pastor, Rev. Charles H. Hulme, is seen on the front row.

The Women at Work in Canada

By Agnes L. Stephens

The work of the Christian Women's Board of Missions in Canada began thirty-six years ago when in the city of Guelph a few Christian women, actuated by the same spirit of devotion that animated Mrs. Caroline Pearre met together and aided most kindly by some of our sisters from the United States organized our women for united effort in spreading at home and abroad the good news of the kingdom. During the early years our funds were mainly employed in strengthening the weak churches in our own country. In 1892, growing in numbers and in vision and aided by our maritime province sisters, we sent out as our representative to Tokio, Japan, Miss Mary Rioch of Hamilton. Miss Rioch, who proved herself an able and devoted missionary, went out under the protection of the Foreign Christian Missionary Society. In 1893 a native house in a poor locality was rented and a school opened with twelve pupils. The school grew and from year to year was enlarged until in 1908 a new building was erected as a centennial offering. In 1911 this building was destroyed by fire and rebuilt the same year. This school and kindergarten, now under the care of Miss Ada Scott, lies very close to our hearts and we wait anxiously to hear the results of the conference as to what will be decided about rebuilding it. The great calamity in Japan must stir us to devote our energies more and more to the program for new buildings not only in Japan but as given in our Golden Jubilee.

In Ontario we have twenty-five societies with an entire membership of about 500, but the interest that has been created in worth while things, the living, vital touch with Jesus as the Savior of the world, has lifted and made rich the lives of the women of our missionary societies. The fellowship of the mission fields of the world, through WORLD CALL and *The King's Builders*, calls forth warm and sincere appreciation.

What a Rural Church Can Do

This flourishing missionary society has a motto that augurs well for its continued growth and success. It is the society at the Ash Grove church, Windsor, Ill., and has a membership of 45. It is a country church.

"I Know God Will Help Me"

By LILLIAN F. ABBOTT

"THERE was much joy in that city" was said of old in the city of Samaria when Christ was proclaimed to its people. And there was much joy in the hearts of many in Nanking when on June 10, twenty-three of the boys and teachers of the Nanking Christian Middle School gave their hearts and lives to Jesus Christ in Christian baptism.

Two years ago on the dismissal of an incompetent Chinese principal many of the students left the school and the outlook was exceedingly discouraging. The Christians in the school were few in number and the chapel service devoid of earnestness and enthusiasm. But with the coming of Ben Holroyd as foreign principal and of Chen Tze Wen, who had already given ten years of faithful service as principal of the Chuchow Boys' School, the school took on new life. Letters were written to those at home asking special prayer for the students and for the devotional life of the school. Before many months it was very evident these prayers were being answered. Along in March of last year the Christians came together in a prayer group every Saturday morning before school. Although the group was small, usually only five or six, there was manifested the faith and devotion which "overcome the world." The school closed with only one student becoming a Christian, but we knew the good seed was being sown and were content to wait for the reaping.

When the school opened in September, 1922, there were only ten Christians. Many of the new students were having their first opportunity for Bible study and it was a joy to see the way in which their minds and hearts grasped these new truths. Here are some of the questions which were asked at different times during the year: "How can heaven be in our hearts?" "If Jesus is in our hearts, how many Jesuses are there?" "When did God begin?" Where do our spirits go when we die?" "Are there spirits now?"

Last November ten of the boys signified their desire to become Christians and were baptized. So the school had doubled the number of Christians in less than three months. Seven months of the school year still remained. How many more should we pray for? Some of us decided that we would ask God that we might double again before school closed in June. Again letters were written asking those at home to pray that His Spirit might be at work among the students. The early morning prayer meeting had now developed into a Christian Endeavor meeting with an attendance of from ten to fifteen. The way in which many of these new Christians went to work was wonderful. In less than a month after their baptism they invited the older Christians to attend a special meeting in which they took charge of everything. One presided, another read the Scripture, another led in prayer, and several spoke. They at once took hold of the church activities with a zest and enthusiasm which would put to shame many an older Christian.

As time went on, the chapel period developed into a beautiful service of worship and devotion. There was not only a deep earnestness on the part of the teachers who led, but unusual attention and reverence on the part of the students. The last week of May was set aside as Decision Week. Each day special addresses were given urging decision for Christ. The chief topic of conversation after school and at recess was Christianity and its claims. The results were seen in the baptismal service in June when twenty-one boys and the only two non-Christian teachers in the school were baptized. We had more than doubled the number of Christians.

Has Christianity changed the lives of these students? Has it become a dynamic in their lives, making them really different from what they were before? One or two instances will suffice. Along in the winter one of the Christian students got into difficulty with a non-Christian teacher. Mr. Chen in vain urged him to apologize. He refused, insisting that he was right. Finally Mr. Chen said, "You are a Christian; you ought to set the example." Tears came into the boy's eyes as he answered, "I'll apologize."

There was another lad of sixteen, full of fun and mischief. Apparently no serious thought ever entered his head. We often wondered what was in his heart. This spring we noticed that every day he began to take the front seat in chapel and that he never took his eyes off the speaker. A new gentleness and thoughtfulness came into his behavior and long before he had said a word, we knew that his heart was touched and that he was opening the door for Jesus to come in. Although he believed in Christ, when the day for baptism came he was not present. Why? Let him tell you in his own words (quoting from his letters):

"I believe in God and Jesus Christ but my father and brothers do not. I belong to an old Chinese family; so I have not been baptized but my heart is Christian." Again, "I am living the hard life. I believe in God very much but I cannot be baptized for the pressure of my parents." His parents have threatened to make him leave home if he is baptized, but in spite of that his last letter says. "I must be baptized this fall. I am not afraid for I know God will help me."

If all of China's young men could be brought into Christian schools and thus given the opportunity of coming into contact with the Greatest Teacher in all the world, would not her problem be solved in one generation and unselfish leaders be found to guide this great country in her time of need?

The Negro's Part in the Missionary Work of the Church

By MRS. W. ALPHIN

SINCE the organization of our National Convention seven years ago, under the leadership of Preston Taylor, the Negro Disciples are realizing what an important part we must play in giving the gospel to our people and to all the world. In assuming this responsibility we must be allowed to think and plan our work in cooperation with the brotherhood of the church. We must be allowed to choose our leaders and have them speak for us. Thus the executive committee of the

Woman's Missionary Society, Lea Avenue Church, Nashville, Tennessee, Preston Taylor, pastor. Mrs. Preston Taylor is in the front row to the left.

SPOKANE UNIVERSITY

National Convention is meeting the complaint of my people that "we have no part in matters pertaining to the work."

The executive committee, made up of seven representatives of the United Christian Missionary Society and seven representatives of the National Convention meet and plan the work. This has given our people more courage to go forward. They have felt that they are a part of this great organization for missionary effort to preach the gospel to every creature. Our work is brought into the International Convention by two representatives of our National Convention, Preston Taylor, the president of the convention, and the president of the woman's work.

We have realized that the Christian church must not be the dingy, dilapidated looking church around the corner. Our buildings though small must be well built and neat. We must let the people know that our church offers something that they cannot get in other church groups. The great need is trained leadership and to provide this we must have our own colleges. Our high schools, throughout the country, are turning out thousands of girls and boys. Noting the denominational colleges to which many of these young people are going, our young folk are asking the question, "If the Christian Church is the right church, why have we not a college where we may be trained?" This is a question which we must answer and was one of the most important matters before our National Convention at Kansas City this year.

After a conference with Mrs. Affra B. Anderson of the United Christian Missionary Society, we were delighted to have our Jubilee aim placed at $5,000 to be used for the proposed college in Kentucky for our people. We are hoping, working and praying that we will exceed this amount. We trust that many large gifts will come from those able to give largely and that these, with the smallest gifts, will all go into the Lord's treasury for our college.

Our Negro women this year raised $898.24 in the National Convention. Only $145.08 was given in the Indianapolis convention last year. They went out with aims last year and came back with results. $500 of the amount given this year went toward furnishing two of our new schools which were opened this fall. Our aims for this year are 25 new societies; 200 new members; 25 boys' and girls' organizations and 500 WORLD CALL subscriptions, and we feel assured that we will work earnestly for the accomplishment of these aims. We believe if we do our best all along the line that liberal Christian white men and women will join us in giving funds to make the Kentucky college possible. We feel that our part in the missionary work is to lead our people to be loyal to all the work of the brotherhood, and we ask His guidance for the task of the hour.

Youth Answers Challenge

Here are twelve of the sixteen young people of Corvallis, Oregon, who answered the call for definite religious service at a recent school of missions conducted at the Corvallis church.

Sowing the Seed

By ANNIE MULLIN

ONE of the homes in Damoh, into which we have gone recently for the first time is that of a family which lately moved into the town. The woman says that over twenty-five years ago she lived in a place where missionary work was being done and she learned many things from the friends who visited her. But she moved to another town where no Christians lived and for twenty-five years had not come in contact with anyone except non-Christians. Yet she remembers much that she learned and can tell us many facts about Christ which she heard in story form so long ago. She also sings the familiar songs with us as though she had been hearing them every week. She is an unusual Hindu woman and was evidently interested in what the missionaries told her. We are praying that the interest may become greater until she makes the great decision.

Another *bai* has been influenced by missionary work here and in Bina. She knows most of our missionaries who have lived in Bina where her husband was a doctor. Both are elderly people and we are told that they have given up the worship of idols, many of their superstitious beliefs and the observance of the Hindu festivals. They say that they worship the true God in their hearts and we hope they will soon acknowledge Christ as their Savior.

Yesterday two Bible women told me about a Hindu who expressed a desire to become a Christian. I fear that she has hopes of getting more financial help and better employment as a Christian. If that is true we shall need to help her to change her idea of what becoming a Christian means. We do not want to make "rice Christians" ever.

One day we passed a group of women who were sitting on the side of the road near their houses cleaning rice and talking. The *syce* (driver) asked them if they would care to hear a song and story. Although they had never invited us to their homes they were very cordial, got a bed for us to sit on and listened attentively. Every month we are invited into homes to which we have not gone before. Most all of our non-Christian friends seem glad to take the time to hear our message, to talk with us and to learn songs. Each week we ask them to tell the story as given the week before. Many can tell it with some prompting from us and others remember the story quite well. To both groups we give small pictures, with the promise of some little gift when they can relate a certain number.

Our plan is to use the last week of each month to tell stories illustrating the bad effects of opium, tobacco and intoxicants and advising against the use of them. We shall continue this plan until all our hearers have learned some facts they should know. Some have put into practice the advice given months ago. As one Mohammedan woman expressed it, when asked if she fed opium to her children, "O, no, not since you told me to stop it." Almost every day we make use of opportunities to give helpful advice to mothers and to "hit" polygamy, child marriage and other bad customs.

The number of women learning to read and write is increasing. While looking at the books we have for sale, two women were reading so well that I asked them where they had gone to school. I found they had never been to school but were taught by zenana workers.

Damoh, India.

WORLD CALL chronicles the deeds of those who give their lives in unselfish devotion and service to others. These are the forward looking souls who bring joy to their tasks and enrich the world because of the vision splendid which motivates their lives. Can you afford to do without an intimate knowledge of these people such as WORLD CALL would bring you?

Growing Missionaries

By Ada McNeil Gordon

ONE work of the missionary mother is the rearing of more missionaries. Where is there a better opportunity to prepare the hearts of the children for his service than on the mission field? If the parents have the real missionary zeal and exalt their office, the majority of their children should follow in their footsteps. Nevertheless, bringing up children in India is difficult in various ways. First, the climate is not always kind; the little ones must be taken out of the fierce heat of the summer in order to keep well. Epidemics and germs of many kinds abound. Doctors are not always in reach and our mission stations have many little graves where loved hopes lie buried. Many a mother has passed through "the hour of her great peril and pain" with only an anxious husband near, powerless to help her. Uncleanness abounds and the mother must be ever watchful to shield the little ones from moral evil.

Then educational advantages are not at the door as they are in the homeland. One of the real hardships of the missionary's life is the frequent and long separations—breaks in the family life. Either the children must be in boarding school for nine months of the year or the mother must go to the mountains with them, leaving a lonely "daddy" to fend for himself. Most mothers plan to spend at least a few months with the children, leaving them for the remainder of the season in a boarding school or with some other mother. Sometimes two mothers take turns in taking care of each other's children along with their own. This means a skirmish for a house, a tussle to find the money to pay the rent and a semi-annual moving. It is as bad as being the wife of a poor preacher and having to move every year. Perhaps this phase of the subject is prominent today as I have just come back from the station to an empty house and our two dear ones are on their way to school. Everything here speaks of them and I find myself watching for their coming.

They had a pleasant three months' holiday. Wilfred played hockey, cricket, football, and other games with the Indian boys. Margaret nursed the babies almost to her heart's content. If the mothers did say that she washed their faces until they were sore, still they were pleased to have their babies receive so much attention.

Our little ones begin their missionary service at their birth. We pray they may continue to the end of the chapter. Our son, thirteen years old, is already thinking of and planning for the missionary speeches he will make when he goes to America. Just yesterday our daughter, aged eleven, said, "When I go home will you not come back until I am a missionary?" Then the thought came to her that she might not be with us and she added, "But then I will be 'located.'" She had recently been at convention and heard people talking about who should be located there, in the vain effort to make the supply meet the need.

Children born and reared in the country, learning the language and knowing the people should be able to enter more fully into their lives and be vastly more valuable than their parents. So we consider the growing of missionaries an important part of our work.

Jhansi, India.

A Life Worth Remembering

ONE of the strangest estates ever known was left by the late Miss Loduska J. Wirick, who went to Tokyo, Japan, as the living link of Drake University and University Church, Des Moines. It consisted of a loving cup that had been presented to her by the emperor, and of eight thousand letters and post cards that had been written to her by men and women who wanted to know about Christianity.

The *Record of Christian Work* tells something of the service that won her the loving cup. It began at the military hospital at Toyama, at which there were seven thousand patients during the Russo-Japanese War. On one of her visits Miss Wirick found a soldier whose face had been crushed and whose eyesight had been destroyed by a bursting shell. The man was in despair, and meant to commit suicide. Miss Wirick went to the school for the blind, learned the Braille system, and taught it to the blind soldier. They began on the gospel according to St. John. Other men in the ward became interested, and took turns in reading and dictating to the blind man. Four months later he and twenty-four of his comrades had decided for Christ.

The blind man himself went to the school for the blind, and there he put four hundred hymns into Braille point; but that was not enough; he wanted to learn the music as well, and so he asked Miss Wirick whether he might come to her house and learn the tunes he did not know. She gave him the use of her sitting room, supplied him with food, and for ten days he sang himself hoarse.

The blind soldier was only one of thousands whose lives Miss Wirick touched or moulded. After the war closed she still kept in correspondence with "her" soldiers, scattered over Japan, Manchuria, Korea and Hawaii. Many of them organized classes for religious study, and members of these classes became her correspondents.

Once a post card came to her on which was written, "Wirick San, Tokyo; please send me the book that says, 'Come unto me, all ye who are weary and heavy-laden, and I will give you rest.'" Tokyo is a city of two million people, but the post card reached her.

Fishermen, railway workers, doctors, blind men, the lepers, all knew her for their friend. The women on the road to the leper hospital used to watch for her passing. It was one of the lepers that prayed at the memorial service after her death, "O God, we do not pray for her. She is with thee and can see thee face to face. We beseech thee to hear her prayers for us."

During the World War, and ever since, the question has been asked by countless people: "Has Christianity failed?"

Is a life like that a failure? It is Christianity.

Ben N. Mitchell
The word of whose death on October 23, has come to headquarters

In his long life as missionary on both foreign and home fields, Mr. Mitchell rendered no more efficient service than during these last ten years when he was secretary of the West Washington Christian Missionary Society and supported in part by the United Christian Missionary Society. He literally loved the brotherhood and gave himself up for it. Although advanced in years he was young in spirit and lived among the churches in West Washington. He was a good judge of human nature and his long experience in the ministry made him a most valuable counselor in the crises that come to our young organizations in the home mission fields. He held meetings; he adjusted troubles; helped to select pastors; raised money; dedicated houses of worship; served night and day, week in and week out, without stint. It is an unusual thing for a man of long experience as a missionary in foreign fields to make good in the varied work of a minister to a group of churches such as Brother Mitchell served in the northwest. He had the excellent knack of adjusting himself to a situation. He was everywhere respected and greatly beloved.

A loyal son of Scotland, he began his missionary service under Methodist auspices in India. As an assistant to the eminent Bishop Thoburn he acquired the administrative skill which distinguished his work in Western Washington. He married Miss Laura Kinsey, one of the first four young women sent to India in 1882. He joined her in service as well as in life. Together Mr. and Mrs. Mitchell began our first work at Bina, in the Central Province of India. Later he was minister of a Church of Christ in Liverpool, England. In the United States he served the churches in Litchfield, Illinois, and Compton Heights, St. Louis, before entering upon his final labors in Western Washington.

Resolutions passed by the West Washington board pay tribute of high praise to Mr. Mitchell's work there. His friend, Ray E. Dew, has been appointed to succeed him.

"Sunshine Guy Inman"*

By LUCY KING DEMOSS

A GOOD many years ago there lived in the small town of Trinity, Texas, a very brave and good woman, with a family of small children, whom she had to support. She kept a boarding house and Guy, the boy of the family, was her mainstay. He was only eight, but every evening he could be found down at the station waiting for the train that might have on it a traveler or two who would need a place to stay for the night. Sometimes it was after midnight when the train reached Trinity, and then Guy would walk up and down the platform to keep from going to sleep. But he was always wide-awake when the train pulled in and would run and take the baggage of any man who looked as though he were expecting to find a place to sleep.

When Guy was ten his mother died. The little fellow went all alone to the store and bought a white shirt to wear to the funeral, his big gray eyes full of pain, but his slender little form very erect. She had been such a wonderful friend and mother to the children that even after she was gone she seemed to be telling them what to do, just as she did when she was with them.

The family separated, after his mother's death, and Guy went to live with an uncle in Houston, Texas. Never before had he seen a street car and for several years the highest ambition of his life was to drive one of them, so he could ride all day without paying. He liked the schools, too, and went right through the graded and high schools with the best of the boys and girls in town. After school hours he helped his uncle in his grocery store and sold papers, having to hustle mightily to keep up with the city boys who had been in the business longer and knew all the tricks.

One day he carried a paper to an office where he was supposed to leave it and found the office closed. He looked at the door a full minute, trying to make up his mind what to do. Finally he went back to the newspaper office and told the manager the door was closed.

"Why didn't you stick it under the door!" yelled the manager. "You young fool, don't you use your mind at all?"

"I see," thought Guy to himself, "If you do not find the door open you look for an opening above or below, or get around the difficulty some other way. I'll remember."

When he had finished high school he went to work full time for his uncle and learned the business so quickly and thoroughly that it was not long until he became a partner. You see, he had learned that the only way to be truly successful in business as well as in every other walk of life was to do thoroughly every task that fell to his hand, big or little. He never thought the smallest piece of work could be neglected and this principle has actuated his whole life.

He was just as busy in the church as he was in the grocery and became very much interested in Christian Endeavor. His smile was so cheery and his voice was so clear and true that he became known all over Texas as "Sunshine Guy Inman," and used to lead the singing in the state conventions. Signing the Christian Endeavor pledge put new purpose into his life and gave him a way to check up on his spiritual growth. The more interested he became in Christian Endeavor, however, the surer he was that he could not be satisfied with the grocery business. He used to lock up the store on Saturday night about midnight and take a train to a nearby town, where he would direct the Sunday school and preach morning and night, riding home after the chur services on the express train that landed hi at home about five o'clock in the mornin

One day he left the store for good a went away to college. In Texas Christi University he began life all over agai cleaning the chapel and doing anything h could find to do to pay for his board a tuition. Then, for some reason, he went Kentucky University, now Transylvani where he finished his college training.

All this time he had been using his spa time in helping out the other fellow. I wanted to do slum work, and when he r ceived a call to go to New York City associate pastor of that big city church, h went gladly and helped in developing th institutional work in that city that h grown through the years into the Disciple Community House. It was while he w busy at this job that the call came from th Christian Woman's Board of Missions to g to Mexico. He was just as interested in th people of Mexico as he was in the dow and-out folks of New York, so he accepte the call and moved to Mexico, taking h sunshine along with him.

The very first thing he did in Mexico w to open up a reading room for young m and they came thronging from the office stores and banks to be with him. Th asked him to teach them English, so Gu Inman started the classes and the youn men flocked to them, until that readin room became known all over the city. Ge eral Carranza had his headquarters righ across the street and he often came over t the reading room and joined in the dis sions that were held on what was best fo the future of Mexico. A little later, wh the Carranza movement started, many o these young men joined it, because they h come to know and believe in Carranza in th little reading room.

While Mr. Inman was still in Mexico th World Missionary Conference was held i Edinburgh, Scotland, and he was chosen a one of the representatives of the Disciples o Christ. It was he who suggested the grea Panama Congress, held five years later, i which the economic and religious problem of the Latin American republics were dis cussed and forward steps taken in solvin them.

He was sent on a tour to South Ameri and came back with a glowing report of th country, urging our mission boards to sen missionaries to Paraguay, and such was th confidence in his judgment that plans wer laid at once to open up a mission work i this important little republic.

Because of his knowledge of South Amer ica, Mexico, and all the other countries in cluded in the Latin American group, M Inman was elected executive secretary o the Committee on Cooperation in Lati America, which office he now holds. He ha written two books, considered of great valu by religious and political leaders every where: *Intervention in Mexico* and *Pan American Problems.*

You see, it would hardly be possible t study about our missionary work in Me and South America and Porto Rico, wit telling the story of Samuel Guy Inman an his motto, "If you do not find the d open, look for an opening above or bel or get around the difficulty some ot way!"

*Adapted from story in "Neighbors Here and There."

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

January:

CHURCHES AND SCHOOLS FOR LATIN AMERICANS

HYMN: *The Son of God Goes Forth to War.*
The Bible's Word to Latin America: John 6:44-51.
PRAYER
TRIANGLE BUSINESS
TOPIC TALK: *Bringing a Living Christ to Latin Americans (Superintendent).*
The Message of the Map.
Glimpses of South America and Mexico (poster).
STORY: *"Sunshine Guy Inman"*
HYMN: *O Master, Let Me Walk With Thee.*
OFFERING AND BENEDICTION.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for superintendent and other leaflet helps for year, $1.00.
3. Large outline maps, U. S. and Canada, and of world, 50c set.
4. Book on *Making and Use of Posters,* 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

Christmas in India

By MINTA THORP

WHEN I was a little girl I used to wish that Christmas would last more than one day. That wish is more than gratified in India for we have Christmas for about ten days. There are so many people to make a happy Christmas for. This year our annual school program was given on the 19th. We sell tickets for this among the officials and Europeans and cleared 82 *rupees* this year which will go toward paying for our new graphophone. The girls did nicely too. The same evening I gave a dinner party in my bungalow to all my teachers and a few outside people, a party of 23. A little Christmas tree for the center of the table and a few Christmas bells and other decorations helped to create a Christmasy atmosphere and the exchanging of a few gifts gave us the real spirit. The next day 185 girls left for their homes in our various mission stations. Those to Mungeli went by ox carts and motor cars and some walked. In the evening I bought 100 *rupees* worth of tickets for those going to other mission stations. Then came a rotation of village school programs with the treats for the children. Mr. Schaefer and Miss Kingsbury attended to those. At 6:30 Christmas morning we missionaries gathered at the Schaefer home for their children's Christmas tree. We are so glad there are children so we older people can enjoy a Christmas tree with them, for we are only grown up children. After this all the Christian community gathered at the church for a Christmas service. The church was packed and everyone seemed to have caught the real Christmas spirit. At one o'clock we all went to Christmas dinner at our little church at the station that has just recently been organized; they had a short program and then small gifts were given out to the children. At three o'clock we attended the Christmas tree for the children of this church. Then Mrs. Schaefer gave the station Christmas dinner for the missionaries that evening. Yes, we had a real turkey with stuffing and all. Just because we are in India we are not going to be cheated out of Christmas. We make the most of it. The next day after Christmas the Christian community had their big dinner out on Mr. Schaefer's lawn. Several hundred people attended. They were all seated in rows and plates made of broad leaves sewed together were given to each one, and on these a great heap of rice was served with the meat cooked in it. Some of the boys took two and three helpings. I presume they had fasted all day in preparation for the event. I had prepared a little Christmas for the remaining 60 girls in my school. I had a little sewing bag with needle and thimble for each one. Mrs. Schaefer said I could use their children's tree to hang the gifts on. I had all ready for them immediately after the dinner was over. It was dark enough by that time to have lights and the tree looked very pretty. The girls' faces shone when they came into the lighted room with the sparkling tree with the various colored bags hanging all over it. They sang some of their Christmas songs before the gifts were distributed. A box of American lead pencils sent out by the Enid, Oklahoma, circle girls made one more gift for them which they appreciated very much. Yesterday was the final day for the festivities, when they had sports and prize giving to the winners in the contests. Altogether we had a very happy Christmas. But I'm glad it doesn't come every day in the year for it is too strenuous a life. What happened here in Bilaspur during Christmas week was duplicated in all our mission stations and in other missions also.

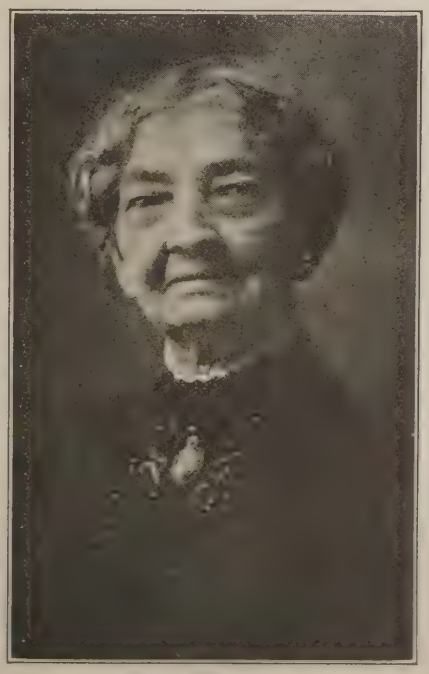
Bilaspur, India.

College of Missions Notes

THE twelfth annual enrollment of students at the College of Missions, Indianapolis, includes graduates of 18 colleges and universities, from 14 states of the union. Butler College has supplied 8—the largest group from any one institution. Of schools besides those of the Disciples of Christ the following have representatives: Bradley College, University of Missouri, Park College, Kansas University, Vanderbilt University, College of Idaho, Union College, De Pauw University.

For two days preceding registration, the College was visited by a committee from the foreign department of the United Christian Missionary Society, consisting of Mrs. Anna R. Atwater, Stephen J. Corey, C. M. Yocum, and the candidate secretary, Miss Lela E. Taylor. They held conferences with the students, resulting not in definite appointments, but in assignments to fields for which preparation was to be begun. The assignments this year are to the following countries, China, India, South America, Jamaica.

Dr. George W. Brown, dean of the faculty, and acting president for 1922-23, presided at convocation. The convocation address was delivered by President Charles T. Paul, who with Mrs. Paul, had just returned from a year of travel and study in the Orient.



Mrs. Thomas L. Smith

This pioneer worker attended the convention in Cincinnati in 1874 when the C. W. B. M. was organized. She is a charter member of the Connersville, Indiana, society and is still an active member.

A reception was tendered to President and Mrs. Paul a week after college opening. Speeches of welcome were made by Dean Brown on behalf of the faculty, by Miss Nicholson for the students, and by T. W. Grafton who spoke for the Indianapolis ministers.

The chapel services have been enriched by special Thursday messages from visiting pastors. Among recent speakers were J. D. Armistead, E. N. Griggs and F. E. Davison.

Students of the College of Missions, in addition to their classroom work, are required to engage in some form of active Christian service as part of their training. During the present year this requirement is to be met by cooperation with the promotional department of the United Christian Missionary Society. College teams are to do deputation work in churches in the vicinity of Indianapolis. They will present missionary programs, interpreting the needs of our foreign fields. This deputation service will be under the direction of a committee consisting of A. F. Hensey, Miss Juanita Ragsdale and Rex Hopper.

Mr. and Mrs. T. W. Grafton, and their co-workers of the Third Church, Indianapolis, recently entertained the entire college at their regular Thursday evening service, including dinner. The college presented two pageants to 500 guests. The pageants, one on India and the other on Africa, were written respectively by Miss Grace McGavran, our librarian, and Mrs. Alice Ferrin Hensey of the Africa department.

Miss Lela E. Taylor, formerly dean of residence, has been acting in that capacity again during the opening weeks of the year. This extra service she has graciously rendered in addition to her duties as candidate secretary and recorder of the United Christian Missionary Society. Miss Taylor's sympathetic appreciation of the college's ideals and objectives, has resulted in a valued contribution to our academic life.

Mrs. Paul has resumed her course in the Science of Missions. President Paul is conducting seminars on Jamaica and the Philippines, in addition to a general course on missionary expansion.

Toyozo Nakari, of Tokyo, is attending the college as a scholarship student, and successor of Mr. Kato as instructor in Japanese subjects.

New Organizations

January

Let it be written in the history of the Disciples of Christ, that in the month of January, 1924, the year of our Golden Jubilee, five hundred new organizations were formed in five hundred churches, for the purpose of developing a deeper missionary spirit, which is a Christ spirit, in the local church and to more efficiently carry the gospel to a waiting world.

What will it be in your church: a Mission Band or Junior Christian Endeavor Society for the boys and girls; a Triangle Club or a Circle for the young people; a Missionary Society for those who should be leading the way in every good work of the church?

"Today is the day of opportunity; tomorrow may be too late." "The land occupied is naught to the land to be possessed; only be thou strong and very courageous."

Studies on the Kingdom

NOTE—During the Jubilee period, programs for missionary societies will trace the work of fifty years in bringing to Christless millions, a knowledge of the Kingdom of God. It is fitting that our Bible studies for this period shall be built upon the teachings of Jesus concerning the kingdom which he came to establish among men.

Bible Study for January

Theme.—The Citizenship of the Kingdom

Bible Reading.—Matt. 5:6-16

The multitude was eager to hear what the new teacher had to say. For the moment they seemed tremendously interested. This seeming popularity soon resolved itself into opposition. Jesus lived at a time when the rank and file were eager to listen to a revolutionary message, but they would tolerate no word which did violence to their racial vanities. They were perfectly willing to receive an emotional thrill, but the orator must square his message with their prejudices. They were perfectly willing to revel in the anticipation of a coming kingdom of peace and felicity, where all economic problems were solved and their political supremacy assured; but their champion must not make demands upon their lives which would call for heroic self-sacrifice. Jesus cut across all their preconceptions and thus was a disappointment. The kingdom he talked about was not to be an imperialistic Jewish state, nor were the citizens of that kingdom to be made up of those favored by the accident of birth. It was to be an "Invisible Empire" in which the spirit of love and good will would be dominant. Its citizens would be those who would reflect the attributes of their King in their own lives.

The League of Pity

The Merciful.—The world had just emerged from a testing of the doctrine of the superman with its promise of a superstate and a super-citizenship. Neitsche and those of his school insisted that in the making of the superman such matters as pity could not be tolerated. They were the essence of weakness. The world cannot soon forget about the murder of the thousands of innocents resulting from the logic of this view. Unfortunately the doctrine of the superman has not yet been entirely eradicated from men's minds. It is still a dominant factor in international relations. It lies back of the fiction of race supremacy. It is the animating spirit of class cleavage. It is the apologetic of those who would practice ruthlessness toward the delinquent. It is the stock argument of the exploiter of the souls and bodies of men. It seeks to crush and not to save. In such a world as ours, such a doctrine will prove the boomerang to injure the offender.

"Be noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be led
And thou wilt never more be sad and lone."

The Celestials

The Pure in Heart.—Jesus is the best exemplification of his own teaching. He saw goodness on every hand, both in nature and in men. He not only believed it to be in the life of a Nicodemus, but he recognized it in the social outcasts. He had confidence that it would at last be asserted in the lives of his dull, jealous, quarrelsome band of disciples. He constantly lived in the consciousness that since the truth was of God it must prevail.

It is well to often remind ourselves that much depends upon our point of view. The pessimist is quite likely to think that honor is a figment and that every man has his price. The cynic believes that nothing succeeds in the world like brazen impudence. The libertine regards virtue as the sham of prudes. The materialist is constantly under the spell of things. The pure in heart, however, sees God in every experience of life. There is many a master of science seeing God today in the laboratory. They see him through the operation of law in the test tube or through the mysteries and immensities of nature revealed

Woman's Missionary Society Program

Jubilee Theme

Remembering the Past, We Build for the Future

JANUARY

Spanish Speaking Neighbors

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

IMPERSONATIONS:
1. *Elma Irelan from Mexico*
2. *Conswelo Perez-Guerra*
3. *A Senora from Buenos Aires*
4. *Mary Elizabeth Fuller from San Antonio*
5. *Mrs. Harry P. Leach from Paraguay.*

OUR JUBILEE SONG
CURRENT NEWS—WORLD CALL and *Missionary Review of the World*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION
My prayerful thought through the year:
What will I do for the Jubilee?
PROGRAM HELPS:
- Books: *Problems in Pan-Americanism*, $1.50. *History of the Christian Woman's Board of Missions*, 75c.
- Leaflets: Program Leaflets, 10c. per month.

Circle Program

Jubilee Theme

The Foundation Is Laid—Let Us Build

JANUARY

Among Spanish Speaking People

HYMN: *Fling Out the Banner.*
PRAYER
BUSINESS OF THE CIRCLE
DEVOTIONAL: *Journeys of Discovery—Into the Gallery of Pictures.*
- Hymn: *We Would See Jesus.*
- Scripture Readings, Illustrated.
- Prayer.

SPECIAL MUSIC: (Solo: *Jesus the Very Thought of Thee*, suggested.)

IMPERSONATIONS:
1. *Elma Irelan from Mexico.*
2. *A Senorita from Argentina.*
3. *Mrs. Harry P. Leach from Paraguay.*

HYMN: *Lord, Speak to Me.*
CURRENT NEWS
WITH THE BOOKS
OFFERING AND BENEDICTION
PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c. *Journeys of Discovery*, 25c.
- Books: *Problems in Pan-Americanism* $1.50. *History of the Christian Woman's Board of Missions*, 75c.
- Program Leaflets, 10c per month.

by the microscope and telescope. The poet sees God in the "flower in the crannied wall" or in that human experience vibrant with the thought that "God's in his heaven, all's right with the world." The philosopher is seeing God as the only possible solution of the "riddle of the universe." The historian sees God in the purposefulness of the destinies of nations, institutions and races. The church sees God in regenerated and sacrificial lives, happy homes and an optimistic membership. The missionary sees God in the emancipations brought about by the Gospel. In all this God is being seen through a proper attitude of mind and heart.

The Fellowship of Reconciliation

Peacemakers.—Jesus' word about peacemakers is a paradox. The advent of the religion of Jesus in the life of the world has meant almost everything except peace. His words, "I came not to send peace on earth but a sword," has been evidenced time and again. The struggle of Christianity against legalism, paganism, despotism, superstition and the whole train of evils of human exploitation is never ending. The citizen of the kingdom is not belligerent through choice. He has a passion for peace, but he is aware that ofttimes it comes only through struggle. As a co-worker with God he must be militant in the face of everything which debases and degrades the divine image in man. His is not a peace at any price gospel. If the necessities of the occasion demand that he be the aggressor in the causes of righteousness, he arms himself with the panoply of God and heroically meets the foe. The citizen of the kingdom has other ways of inspiring peace. He is no saber rattler with a clear cut program of the next war. He would rather sow the seeds of international good will in the form of the mission school, the orphanage and the hospital. He would further the interests of domestic peace and happiness through various forms of community cooperation. His personal religion is the art of winning others to God and thus restoring divine fellowship among his fellows.

Heroes of the Faith

The Martyrs.—In the last beatitude, Jesus seems to anticipate the question, "How is a citizen of the kingdom who lives such a life likely to find himself in such a world as ours?"—The answer is the last beatitude. How easy it is for the best of us to be disturbed when we are hampered in a great cause? Great souls are likely to be very sensitive to wrongs. Indeed it is that very sensitiveness which makes them great. At such a time when we are living true to our kingdom citizenship, it is heartening to know that we are but following in the train of the heroes of the cross through the centuries. The history of every forward movement has been the story of brave men and women who have had the unhappy experience of getting themselves generously misunderstood and abused. Still it is these who have been and still are the salt of the earth and the light of the world. S. B. BRADEN.

Lawrence, Kansas.

Golden Jubilee Aims

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New "World Call" subscriptions
5,000 New "King's Builders" subscriptions
50 New Buildings

A fifty-dollar bond shall be the unit of our gifts.

Echoes From Everywhere

A True Missionary Church

The church at Amory, Mississippi, has proved itself a true missionary church in allowing its minister, E. H. Hutchinson, to go out into the surrounding rural sections where he has reorganized a church at New Hope with fifty members and one at Eureka with forty-four members. At the latter place the Lord's Supper had not been observed in ten years. Mr. Hutchinson is preaching once a month for each church on week nights or Sunday afternoons and has held revivals resulting in additions at each place. He has also organized Sunday schools. In addition to this he has received into the Amory church ninety-eight members in the nineteen months he has been with that church.

Growing, Building, Publishing

Four young men and two young women recently united with our English speaking church at Gastambide, Manila, three by primary obedience and three from the Baptists of the southern islands.

The Makati church began the use of their new chapel in August. It is made of wood with galvanized iron roof. About $500 has been spent on it thus far, $100 being a loan and $25 a gift of the mission. The ceiling and roof are still lacking. Both men and women have worked on the chapel after regular work hours. Makati is a suburb of Manila.

Our press is now publishing a word edition of the hymnal in two Filipino dialects, Tagalog and Visayan, 5,000 copies in each dialect.

Manila, P. I. LESLIE WOLFE.

Bibles Shipped to Japan

Five truck loads of Bibles, printed in Japanese, have been shipped to Japan by the American Bible Society, the first of a series of shipments until the society is able to replace the plates destroyed in the earthquake and to resume printing in Japan. More than 500,000 copies of the Gospels have already been printed in New York by photographic process.

Only recently has any effort been made to provide Bibles for the inmates of prisons. The Foundation for the Free Distribution of the American Standard Bible has made a preliminary canvass showing that there are thousands of men, women and children in penal institutions who are without the Scriptures, and this in spite of the fact that large numbers of them have requested copies. The Bibles to be thus distributed are similar to those supplied by the Gideons to the hotels and cost about sixty-five cents each in quantities.

Christianity and Buddhism

The churches in Wuhu are planning to hold a big union meeting this fall and they will probably put up a mat tent in a prominent place. The Buddhists are now in the midst of a big meeting which is to last for three months. They have invited one of their famous priests from afar and he has come with twenty assistants. They will contribute more than $10,000 in Chinese money for this meeting. It is sponsored by the local officials and is very far-reaching in its influence among high and low alike. You see we need your prayers for our meeting, when in the midst of such deep-rooted superstition the church meets to engage in battle royal against the rulers of darkness. CAMMIE GRAY.

Wuhu, China.

A Revival Spirit

There is a revival spirit here that is encouraging. I have enrolled seventy inquirers this month. Memory verses which I have prepared from the Bible have been well received. Those who have enrolled are coming regularly each week and are anxious to become Christians.

CHARLES P. HEDGES.

Monieka, Africa.

Hidden Answers

1. To what work of the church does the Christmas offering go?
2. What will the Golden Jubilee mean to the Atlanta Christian Home?
3. When and where was the Christian Woman's Board of Missions organized?
4. Who was the founder?
5. Who were the five presidents?
6. What is the part of the children in the Golden Jubilee?
7. When was the *Missionary Tidings* first issued?
8. How long did it take a letter to come from Africa to St. Louis?
9. How much is needed for our Japan mission relief?
10. How did some of our missionaries celebrate Christmas in India?
11. Who is the president of the Jubilee convention?
12. How many graduates of the College of Missions are serving on foreign fields?
13. Who are our "second generation" missionaries?
14. How was WORLD CALL night observed in two churches?
15. When are the best women at their best?

Substantial Work At Chuchow, China

Shi Kwei-piao, our seventy-nine year old pastor, baptized sixteen new converts at Kwang-wu-wei, seventeen miles northwest of Chuchow. Chen Li-seng, pastor at Wu-yi, ten miles down the railroad from Chuchow, brought up twelve converts who were baptized in the Chuchow church. Two baptisms at Chang-pa-lin, nine at Kwan-tien and two in the Chuchow church, make a total of forty-one baptisms for the district in three months.

Misses Gladys Arnold and Bertha Park have taken charge of the girls' school. Miss Park is reaching some homes by opening special classes in English.

Pastor Tsien Si-lin, who is taking special work in the Nanking Union Bible School, came back during the summer and took charge of the church work.

Bandits have been operating in the district east of Chuchow and the poor country people are fleeing to the walled cities for protection. The bandits burned the larger part of one market town and killed the evangelist in charge of the church there under the China Inland Mission.

Over sixty were present at each of the first two Saturday night Bible study classes conducted by Dr. E. I. Osgood. The class will take up the study of Acts and Paul's epistles for the fall and winter.

The Tisdale Hospital, Chuchow, reported 5,959 new patients for the year, 441 who spent some time in the wards and 23,352 treatments given. Of the $5,399.66 Chinese currency, expended, the United Christian Missionary Society furnished only $1,738.00, the remainder being collected on the field from the patients and local friends.

More Villages Than Evangelists

The evangelists were with us for a great portion of the month. They received two hours' Bible lesson daily and also two hours' of school work, and seemed to benefit greatly by the institute.

There are more villages than evangelists and several places are left without leaders. We are stressing our evangelistic class and there are now forty-five in training.

Whooping cough has swept the whole country and many native children have died from the after-effects.

HERBERT SMITH.

Lotumbe, Africa.

Tibetans Up-to-date

There was an average attendance of 163 at the Sunday school the last month. The collections amounted to rupees 28.30. Forty rupees went to the support of the orphanage.

Lee Gway Gwang made nine posters illustrating nine important questions in the life of man. The pictures are well done and the Scripture texts carefully selected. He has also prepared sermons which explain the different posters. He uses this combination of poster and sermon very effectively in his chapel and street preaching.

RODERICK A. MACLEOD.

Batang, West China.

The Spirit of Andrew in Porto Rico

One year ago the attendance in our Sunday school was eighteen. Slowly we began to grow and our first two converts were baptized October 7, 1922. Others have come until our membership now is nineteen, with a half dozen others soon to be baptized. Each one who has been won has gone out in the spirit of Andrew seeking others and the attendance in Sunday school is now 150. When we had seventy-five we began saying that we must find a better place for the services, but we are still crowded into the small rented room for the general assembly and untilizing the missionary home and another rented room for classes. How long must we wait for the needed funds with which to begin to build a church?

FLORENCE A. MILLS.

Manati, Porto Rico.

A Layman's Experience

This anonymous personal experience is clipped from *Missions*, the Northern Baptist magazine:

The following table shows the yearly income, beginning with the year 1896 and ending with 1922, as taken from the tithing account of a lawyer who began the practice of tithing when he was yet passing through what is known as the "starving period" of every young lawyer.

1896....	$1,320.74	1910....	$13,859.47
1897....	1,366.39	1911....	6,010.00
1898....	1,515.00	1912....	17,283.24
1899....	2,154.41	1913....	12,252.52
1900....	2,363.30	1914....	28,929.19
1901....	2,422.52	1915....	12,767.91
1902....	1,167.17	1916....	17,806.65
1903....	1,356.99	1917....	17,745.35
1904....	3,259.10	1918....	20,388.67
1905....	2,557.00	1919....	21,284.52
1906....	3,008.33	1920....	24,940.01
1907....	4,373.43	1921....	24,250.46
1908....	5,741.59	1922....	21,800.00
1909....	8,605.00		

The steady though small increase from 1896 to 1901 inclusive will be observed. At the end of 1901 the ill health of his wife resulted in a removal to another city. Since then the figures speak for themselves, but they cannot begin to reflect the joy which has been experienced in the restoration of a sick wife to good health.

I think I can say that as the increased figures have enlarged the amount which it was possible to give, there has been a steadily increasing joy in the giving, and I trust an ever-increasing sense of the obligations of Christian stewardship.

Saving A Life

Hla Du, our orphan baby whom we have kept at the hospital, is a year old now and I dismissed her nurse and turned her over to Mrs. MacLeod's care at the orphanage. She is still somewhat under weight for a normal child of her age but is active and bright in every other way. Considering the fact that she weighed only three-and-a-half pounds when she was nine weeks old, we think she has done well to reach sixteen pounds.

NINA P. HARDY.

Batang, West China.

More for Others Than for Themselves

The Big Brother Club of University Church, Des Moines, helps to support Paul Bringas, a native Filipino, and a graduate of Drake University and Drake Bible College. He has just been made pastor of our important Filipino church at Bangued, near Vigan.

This club, which is a Sunday school class, took pledges for the yearly budget on a recent Sunday when ninety were present. Seventy-one pledges made at that time totaled $915.70 and it is expected that they will pass the thousand dollar mark. Below is given the budget which these young men have adopted. They say that the first two items will be taken care of whether any of the others are or not. The schedule shows how wide are their sympathies.

For Others

Pablo Bringas Fund	$300
Baxter Living Link	150
Public Welfare	10
Y. W. C. A.	10
Y. M. C. A.	10
Japanese Relief	25
Thanksgiving dinner	10
Christmas treat	15
Incidental donations	15
	$545

Current Expenses

Church	52
Sunday School	85
Social functions	175
Pins, printing, etc.	100
	$412

Systematic Study Of the Tibetans

Nine pupils successfully passed examinations in the third year lower primary course of the West China Christian Educational Union. Seven pupils took the final examinations in the higher primary course and are now ready for middle school work. Four of these are full-blooded Tibetans. The others are half-breeds. We think this is the first time that Tibetans have advanced so far in systematic study. One of the boys, a quiet and diligent and promising lad, died of typhoid fever on the day that the final examinations began. The Tibetan department has done exceptionally good work this year, largely due to the excellent teaching of Dr. Shelton's teacher, who is now at work in the school.

RODERICK A. MACLEOD.

Batang, West China.

A Wonderful Example

A letter from F. J. Huegel, San Luis Potosi, Mexico, tells us that four were baptized the Sunday before he wrote. He writes: "I was so happy Sunday to receive a letter from a former member of the church here, a humble Mexican poor, now working in Arizona, with a check for $9.11. He said it was half of his tithe—the other half being given to the church there in Arizona. It touched my heart to see such faithfulness. It is such things as that which spur us on and make us realize that these people are capable of the loftiest in the Christian life."

(*Continued to page 53.*)

SPOKANE UNIVERSITY

The Board of Education and the Work of Our Colleges

Forward Movements at Butler College

DR. ROBERT J. ALEY continues as president of Butler. Very strong pressure was brought to bear upon him to become candidate for governor upon the Democratic ticket. Having been out of the state ten years as president of the University of Maine, and lacking the five years' required residence in the state since, he was compelled to decline the honor.

The Fall semester marked the opening of a School of Journalism in which *The Indianapolis News, Star* and *Times* cooperate. Herbert J. Hill, a graduate of Butler, postgraduate in the School of Journalism at Columbia University, and a newspaper man of practical experience, is the head of the department and several distinguished journalists are associated with him. A two-year course is offered.

Miss Evelyn Butler, dean of women, has led in the formation of a Butler Women's League, the objects of which are stated to be to fortify the morale of Butler College by fostering a spirit of pride in the achievements of all departments and organizations of the college by encouraging the subordination of personal and group interests in college affairs and by discouraging gossip, disloyal talk, and unfair criticism; to promote college spirit by maintaining high social and moral standards, and to fulfill each year some practical accomplishment for the material benefit of the Alma Mater.

A Greater Drake

"For Greater Drake" is the inspiration of the Drake Alumni. To this end they have a program carefully conceived and clearly defined. The distinct items in that program are:

1. Drake, the National University of the Disciples of Christ.
2. New dormitories for women.
3. A men's memorial gymnasium.
4. A constantly growing alumni fund.
5. Adequate provision for the declining years of those who have given their lives to the university.
6. Consistent, constructive, concerted cooperation with all administrative agencies for the development of a more useful university.

Harry Rogers Bears Witness

"Nothing means so much to me as to have the capacity to earn money and the disposition to give it to others. As others have testified here tonight, it is a joy that is not duplicated in any other experience. In this new opportunity lies a challenge to all of you to the same happiness." Thus spake this successful business man of San Antonio, Texas, at the great Jubilee banquet held at Texas Christian University at the completion of their debt-raising campaign for $300,000.

Dr. Pritchard Fills Important Engagements

During the past month Dr. Pritchard delivered educational addresses at the state conventions of Wisconsin, at Milwaukee, and West Virginia, at Clarksburg; gave the Founder's Day address at Culver-Stockton College and aided in getting under way the endowment campaign for $300,000, in order to claim the conditional gift of $100,000 made by the General Education Board. On October 16 he addressed a great meeting of business men of the Chesapeake Area gathered at Lynchburg to get more strongly under way the campaign of that institution for the completion of the $500,000 endowment goal.

A. E. Cory, Kinston, North Carolina, president of the International Convention of Disciples of Christ for the year 1923-24, is a graduate of Eureka College.

Fred E. Lumley, Ph.D., professor of sociology at the Ohio State University, spent the summer in Europe.

Over four hundred young people from homes of Disciples of Christ are enrolled at the University of Nebraska this year. A meritorious and appreciated work is being done there by Dr. J. W. Hilton as student-pastor.

Vachel Lindsay, Hiram College, ex-'01, spent several weeks at Hiram this summer working on the illustrations for the complete edition of his writings which is to be issued soon.

The enrollment of the Bible College of Phillips University this year has already reached 166, the total enrollment for last year. This is the largest school of ministerial training among the Disciples of Christ.

November 1-3 was observed as Home-Coming week by Drake University. The celebration was begun by the formal inauguration of Dr. D. W. Morehouse, as president of the university.

President Stratton D. Brooks, of the University of Missouri, addressed the Grand Council of the Phi Theta Kappa at William Woods College, Fulton Missouri on the evening of October 16, the occasion being a session of the annual meeting of the honor sorority of junior colleges.

The Board of Education extends to the United Christian Missionary Society sincere congratulations, and to H. B. McCormick our heartiest good wishes as he begins his work as promotional secretary at the United Christian Missionary Society. Mr. McCormick was a director of the Board of Education.

President R. H. Crossfield gave the opening address of the thirty-fifth annual session of the Missouri Christian Endeavor Union, Fulton, Missouri, on the evening of October 11.

G. D. Edwards, dean of the Bible College of Missouri, and secretary of the Board of Education, after a year of foreign travel and study in Europe and Mediterranean countries is again on duty at Columbia. Very extensive improvements for the enlarged work of the Bible College have been made during the summer.

These All Died in the Faith

Mrs. Mary D. Wightman, Cleveland, Ohio, May 30, 1923. Active worker in Miles Avenue missionary society.

Mrs. Henry H. Green, Pattonsburg, Missouri, September 28, 1923. First president of missionary society.

Mrs. Anne E. Wyatt, Belhaven, North Carolina, July 22, 1923. Faithful member of church and missionary society.

Mrs. A. S. Stanley, Rossville, Kansas, October, 1923. Primary teacher and missionary treasurer of the church.

Mrs. Blanche Hoffman, Creston, Iowa, September 27, 1923. President of woman's missionary society.

Mary Amelia Lane, widow of the late Rev. William D. Lane, Steubenville, Ohio, and mother of Mrs. J. Everett Lobinger, September 13, 1923. Lifelong member of the church and life member of the Christian Woman's Board of Missions. Age 83.

Mrs. W. F. Sheets, Danville, Illinois, September 14, 1923. Officer of missionary society for many years.

Albert Giddings, Danville, Illinois, September 28, 1923. Elder in the church and honorary member of the missionary society.

Irene Catherine Manly, Claxton, Georgia, September 4, 1923. Charter member of the church at Pembroke, Georgia. Age 68.

Cotner College, Bethany, Nebraska, opens the year under very encouraging circumstances with a freshman class of 117, the Woman's Building taxed far beyond its capacity, the largest registration in the history of the institution and a twenty per cent increase over last year.

Two hundred and thirty-eight students of high grade are enrolled in Lynchburg College this year. Twenty-five per cent of the students of the college are studying for the ministry at home and abroad.

A recent study of the vocational preference of Hiram College students reveals that seventy-six per cent of the institution's total enrollment have decided definitely upon their life-work, and of those who have stated their vocational preference twenty per cent have chosen religious work of one kind or another. The proportion of students preparing for religious work has kept pace with the steady increase in student enrollment.

Mrs. Maude Lucas Rumpler, of Indianapolis, a director of the board of Education, was reelected president of the Indiana Legislative Council of Women at the recent annual meeting of the organization. Mrs. Rumpler was formerly president of the Indiana Federation of Woman's Clubs. She is a daughter of D. R. Lucas, at one time minister of the Central Christian Church, of Indianapolis.

G. I. HOOVER.

Headquarters Notes

MISS DAISY JUNE TROUT completed a five weeks' "swing around the circle" and reports a high spirit of enthusiasm for the Golden Jubilee plans in every locality visited. Her trip [illegible] points in Oregon, Kansas, Arizona, California, New Mexico, Texas and Oklahoma.

After a series of hurried trips to the city, Henry B. McCormick arrived in St. Louis on October 15 to become a permanent factor at the headquarters of the United Christian Missionary Society in the promotional department. Mr. McCormick is a welcome acquisition to the office corps. He was formerly pastor of the Woodward Avenue Christian Church, Detroit.

Mr. and Mrs. E. R. Moon, missionaries from Mondombe, Africa, landed in New York on Friday, October 26, and visited headquarters en route to Castle Rock, Washington, where they will be at home with Mrs. Moon's parents, Mr. and Mrs. Charles [illegible]. They had with them the five-months-old son who has the distinction of having been born on the steamer Oregon on the Congo River. Mr. and Mrs. Moon have two other children who are awaiting their home-coming at Castle Rock.

Mrs. Anna R. Atwater, John H. Booth and Bert White visited Memphis, Tennessee, during the week of October 21-28, and [illegible] the Jubilee campaign. On the last [illegible] a copy of [illegible] was presented to the [illegible] by F. W. Burnham and F. E. Smith, and at the close of the day a total of $24,000 had been pledged. This is $8,000 over the quota assigned to the Memphis churches.

Miss Nora E. Darnall combined business with pleasure by assisting in several dis[illegible] conferences in Indiana during a two weeks' visit to her home in Lebanon, Indiana, the latter part of October.

[illegible] spent one week during October in a revival meeting at Bloomington, Indiana.

From the Men and Millions office comes the report that more than 88 per cent of the original goal has been collected.

Bert Wilson made a flying trip to San Antonio, Texas, recently where he spoke three times in one day at the First Church, his subjects being the Golden Jubilee, stewardship and our missionary work.

[illegible], who is home from the Philippines on furlough, gave an interesting talk at the headquarters devotional period recently on the work in the islands. [illegible] work appears elsewhere in this issue.

As we go to press, twenty or more field workers under the promotional department are assembling at the headquarters office for a three-day conference on plans relating to furthering the work of the Kingdom.

Hazel A. Lewis, Adeline Goddard, H. L. [illegible], Charles Evans and Silver W. Hopkins have just closed a successful Leadership Training school at the First Church in Oklahoma City, Oklahoma.

The churches in the coke region and other points in Pennsylvania were benefited during November by missionary educational institutes conducted by Mrs. Josephine M. Stevens, Mrs. Eva T. Shaw, Miss Mary E. Dorsett and Ray E. Bradbrook. This series of institutes is being followed by twelve conferences conducted by Mrs. Moore with the leaders of churches having to do with missionary tasks. Mrs. Moore is also [illegible] additional institutes [illegible] the state.

Robert M. Hopkins spoke before the Disciples' Club of Boston University recently, [illegible] a pleasant representation of our young people in that locality.

J. H. Mohorter is at the office again after attending a meeting of the Protestant Hospital Association in Milwaukee, following a two weeks' trip through the north in the interest of the benevolent work.

Mrs. D. O. Cunningham has accepted the position of Dean of Residence at the College of Missions and is already in her post of duty.

President and Mrs. Charles T. Paul have been called to Canada by the serious illness of President Paul's mother.

The semi-annual meeting of the Curriculum Committee was held at headquarters on November 5 with the following members in attendance: Prof. W. C. Bower, chairman, Marion Stevenson, C. E. Lemmon, H. L. Pickerill, Ray Bradbrook, C. B. Swift, Nora Darnall, Jennie Taylor, Hazel Lewis, Mrs. J. M. Stearns and Ida May Irvin.

Mrs. Affra B. Anderson is again at the office after attending the West Virginia convention at Clarksburg and other gatherings in that state and Virginia. Together with Dr. Royal J. Dye, Mrs. Anderson conducted a [illegible] at the Twenty-fifth Street Church, Baltimore, and later visited the churches in New York in the interest of Jubilee work.

Miss Anna M. Clarke has completed a month's trip through Texas, organizing and encouraging circle work.

Miss Hazel Lewis has been helping the work of the Silver Anniversary Institute conducted formerly at Lexington, Ky., during the last month. Reports concerning the institute in the state of Miss Lewis' residence in the east only made a [illegible] through Pennsylvania and Miss Mary E. Dorsett is conducting a leadership training school in the Third Street Church, Washington, D. C., with E. Stanley H. L. Pickerill and Miss Hastings as well as presiding committee meetings in New York City.

The nominating committee met on the [illegible] office on October 6 and the following committees present: Mesdames [illegible] Frank, Mrs. W. [illegible], H. L. Crouch, W. T. Stewart and S. L. Wilson and Messrs. T. A. Lanham, C. S. Medbury, R. H. Miller, W. F. Rothenberger, David W. Teachout, John R. Golden, [illegible] Sunderland and W. Flower Cockran.

Week, Jackson, Tennessee, Florida and Iowa were among the villages visited recently by Miss Lida R. Taylor in the interest of enrollment of young [illegible] for the Teacher's pledge.

Friends of Mrs. Ray E. Rice of Long, who underwent a serious operation recently in St. Louis, are rejoicing over her rapid recovery.

Mrs. Terry King has been sending up four of the School of Missions students for the Union Avenue Church, St. Louis. Among the headquarters talk who are assisting Mrs. King as teachers of the various classes are W. B. Warren, Mrs. F. M. Rains, C. M. Yocum, Miss Cecil Stevens and Miss Rosie Bruce, while H. B. Holloway has served as assistant leader.

Itinerating in India

By Annie Mullin

About ninety per cent of the people of India live in villages and, as this country has three times the population of the United States, the 700,000 and more villages, besides towns and cities are not any too many. During a month recently my Bible woman and I visited in twenty-eight of these villages. As there is only one missionary for each 60,000 people it is not surprising that we met people who have never heard of Christ and into whose lives no really good influence has ever come. The sad part is that there are so few missionaries that we cannot return to these villages often.

The first place we visited was Hindia, on navigation around near the sacred river Narbadda. Unlike most of the people whom we met I did not think the sacred waters have to do to most away my due. An Indian evangelist and his wife live in the village below. My two Bible women and I had our meal and rested on a native cot on the back porch. With this part we accomplished we overall just took something with a supply of hard, which we had had with about ten kinds of medicine, simple remedies which even I could give out without danger of harm among by the patient. There is always a big demand for these medicines. The village people are not only interested but they know we think about the proper care of themselves, their children and their home. We had people who are trying to save lives and money by such applications and meals. A woman offered a medicine to put her child on and has made to stop its crying. Two months old my lad, stopped to stop, the treatment didn't work. It is not at all unusual to see children whose stomachs have been badly burned in an attempt to drive out the pain. The little mopped gets adding and demonstrations as to how properly to clothe and care for the children.

Many people came for prescriptions which we had not with us today. We told them of the hospital at Hindia and urged them to go there. I said remember one blind woman who did not even tell us the boy but went groping her way to her sacred cold water and other of brass and stone, worshipping and probably praying for sight. There are 10,000 million people [illegible] Bible. There has been only two native christians in this country.

A Mohammedan woman living in another of our out-stations wanted that I stay to her home when I get to Bombay again. She wanted some a number of things which she would buy so that I might have the food and other things to which I was accustomed. You will see that many of these non-Christians show a friendly and helpful spirit.

Hindia, India.

Scouting in India

The Girl Guide and Boy Scout movement is becoming a popular thing in India. Indian boys and girls are showing a very keen interest in it. My teachers had become so keen on the girl guides that when an opportunity came for me to go to Nuggur and take my vacation training in a camp to be held there, I availed myself of it. It is said that it knows no color, creed or class, which was well illustrated in the members of the class. There were two Parsee girls, one Hindu widow, English girls, daughters of officials, Anglo-Indian girls, Christian Indian girls and I, the one American. One of the two women who arranged for the class was the wife of the Bishop of the Church of England and the other a Roman Catholic.

We are finding that this movement is helping some problems of discipline among our girls and gives them a wider outlook on life. The boy scouts are increasing in the government schools and this is helping mould character among the Hindu and Mohammedan boys. Just the other day a Hindu boy came selling the *Boy Scout News*. I asked him if he were a scout and he said he was. I told him I was a girl guide and that I could shake hands with him with the left hand. He put out his hand and gave a vigorous shake. He had an anna's worth of papers left and I bought them all and as there was a two anna bit on my table I gave it to him. He evidently did not notice that I had given him an *anna* extra for after about two hours he came back and said, "You gave me two *annas* and there was only one anna's worth of papers." I told him that I knew it and had given it to him intentionally. He thanked me and went away. Anyone living in India can understand how much it means for a Hindu boy to display such honesty. We can not make Christians of all these Hindu and Mohammedan boys, but I am glad to see some movements that stop themselves carry on that teaches them Christian principles. I am glad to identify myself with such a worthy movement and give them the best chance of developing.

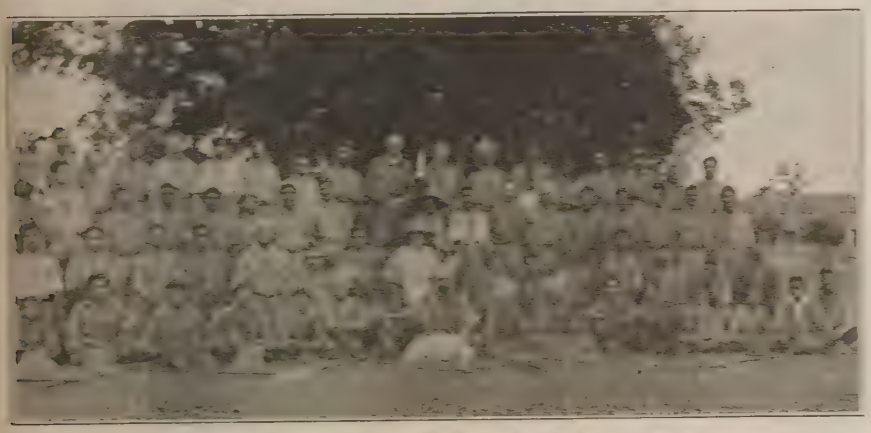
MINNA TIMES

Bilaspur, India

Recently we had a visit from the governor of the Central Provinces, Sir Frank Sly, who is also Chief Scout in the Provincial Scout Association, at which time we had a scout rally. About 100 scouts took part and their appearance from every as a drill squad was very effective. After we had taken the Executive Council to inspect the troops we had a program in which each troop put on some stunt. Some of them were very good and we enjoy as well as the smaller boys did their parts well. Near to rally came the investiture in which a number of scout masters made the scout promise and received badges from our Chief Scout. He presented me with my scoutmaster's warrant and I was duly installed as District Scout Commissioner. There were present several Rajas and other dignitaries, in all their finery, who had made contributions to the scout movement.

FAY E. LINGENFELTER

Damoh, India.



At a scout masters' training camp in Pachmarhi, India

Echoes From Everywhere

(Continued from page 50)

Promoting Better Cotton in China

Professor Reding of the University of Nanking visited Tang-chuan with a group of his cotton students and held a meeting there for better cotton. The rich owner of much land in that section is cooperating by setting aside land for the promotion of better cotton. Our Tang-chuan church is actively interested in the scheme.

Church and Bank Cooperate

Following a big city-wide evangelistic campaign in Scranton, Pennsylvania, the Third National Bank of that city offered to furnish coin envelopes to any of the churches free of charge, the bank being repaid by having a neat advertisement on the reverse side of the envelopes. In 1922 the bank furnished 9,016 sets of envelopes to thirty-two churches at a cost of $1,241, thirteen and seven-tenths cents per person. A check up the use of these envelopes shows that the bank is in touch with each individual on an average of twenty-one times during the year.

A Problem to Be Solved by the Church

Miss Frances, who has been working for years, very, F. E. Dunham in the International Church in Thailand, writes as follows from Bangkok, Thailand:

I am speaking to practically illiterate girls, the daughters of the Immigrants. My class is in the Immigrants' Free Night School, Bangkok. In order to be well prepared to teach not lessons in sewing I have devoted my free time with care to preparation. I am working for my M. B. E. degree instead of my M. A.

Thus I must say, only some kind of organization with love in and around Bangkok and in a good to practical work among the immigrants who to the East. I want to get a general knowledge of all the immigrants that come to our shores and especially in the Siam. If I possibly can I hope to spend the summer of 1924 in Europe and my mother thinking would be advisable that I do. The immigrant problem is one of the biggest problems America has to solve. I feel that it can be solved only through the church. If I can properly prepared to be an effective worker in this and I shall be happy.

DORIS GRACE FRANCES

Central Siam

Light for India

Miss Dr. Mary E. Langdon added the Lucy Webb Hayes Memorial Hospital, Pennsylvania. Miss Dr. Langdon has sent the money of her association with the pastors who said that will believe their light, so the Dispensary organization agreed to provide the light that would not only prevent further disease in the middle of Bombay. Based on medical knowledge the use of different buildings and some possible the solution of the problem. It may and complaints. A third authority to carry the expense of the school and have still needed anything to use would have been other. This gift was used and there were regular gift and the campaign for the Lucy Webb Hayes Memorial raised the light years.

BERTHA E. TEETS

Bombay, Presidency

Many Seeking the Light

In Kobe there have been forty-seven baptisms recently. The Japanese law requires that it be reported that more than three will follow soon.

The Pastor and half of the elders go to the new Japanese outstation, which will house the company and Wednesday there. The participants begin about 1,000 miles a day. Many hearts are turned to our God. I reported five baptisms recently.

CHARLES F. SHANK

Kobe, Japan

(Continued on page 55)

Japanese Relief

Receipts to November 1, 1923

ALABAMA

Churches
- Greenville, First ..... $ 16.84
- Orrville, Cambridge St. S. S. 20.00

Individuals
- A. P. Campbell 5.00
- R. A. Chisholm 5.00
- Miss Willette McMillen 2.00

ARKANSAS

- C. F. Belknap 2.00
- Mrs. L. M. Cain 10.00
- B. R. Davidson 15.00

ARIZONA

Churches
- Douglas, First 9.00
- Douglas Sunday School 1.87

Individuals
- Gideon Pope 5.00

CALIFORNIA

Churches
- Japanese, Berkeley 26.00
- Japanese S. S., Berkeley 1.40
- Fortuna 31.25
- Fullerton W. M. S. 75.00
- Los Angeles, Lincoln Heights 12.00

Individuals
- Mrs. O. D. Atkins 5.00
- L. M. Brandon 25.00
- Mrs. Mary B. Brown 2.00
- Mrs. Susie Burton 5.00
- A Friend 50.00
- Marie L. Herrin 25.00
- Mrs. Martha J. Pendleton 22.00
- Mr. and Mrs. E. O. Thomason 5.00
- Minnie Tilson 50.00
- Mrs. Geo. Miller 5.00

CANADA

Churches
- Bridgeburg Ladies Aid 5.00
- Saskatoon 25.00
- Winnipeg, St. James 9.25

COLORADO

Churches
- Pueblo, Central 34.75

Individuals
- Mary M. Beatty 3.00
- Annie B. Pitts 10.00

CONNECTICUT

- Danbury Church 50.00

DISTRICT OF COLUMBIA

- Washington, Ninth St. Church 5.00

FLORIDA

Churches
- Deland 50.80
- Deland S. S. 37.15
- Zephyrhills and S. S. 7.00

Individuals
- Carrie Pattison 3.00

GEORGIA

Churches
- Columbus 10.00

Individuals
- Mrs. A. E. Cabaniss 5.00

IDAHO

- Ustick Church $10.00

ILLINOIS

Churches
- Assumption 5.00
- Berea, Morgan Co. 10.00
- Chicago, Ravenswood 1.00
- Chicago, Evanston 5.00
- Coleta 5.25
- Decatur, First 33.10
- El Paso 26.50
- Gerlaw 19.53
- Lima 3.00
- Peoria, Glen Oak Mission 10.00
- Peoria, West Bluff 28.75
- Rossville 7.91
- Stanford 13.00
- Tallula 22.70

Sunday Schools
- Camp Point 27.00
- Chicago, Englewood 250.00
- Liberty 32.95
- Mt. Pulaski 18.00
- Springfield, First 20.00

Woman's Missionary Societies
- Chicago, Irving Park 7.16
- Marine 10.00

Individuals
- Jessie M. Dillon 5.00
- Mrs. A. T. Dunn 10.63
- Elizabeth Fletcher 3.00
- Mr. and Mrs. A. P. Harris 5.00
- Bertha Highfield 2.00
- Isaac Hoffman 2.00
- Lontella Kent 1.00
- Ethel McCoy 100.00
- Lillian W. Newland 10.00
- E. A. Perkins 1.00
- Nina L. Peters 2.00
- Mrs. Alice Youmans 50.00

INDIANA

Churches
- Bethany, Atlanta ..... $ 9.31
- Bloomfield 7.10
- Falmouth, Fairview 5.51
- Franklin, Tabernacle 31.57
- Indianapolis, Northwood 37.75
- Monticello, Oak Grove 5.34
- Newcastle, Bethel 23.00
- St. Joe, Sunday School 4.00
- West Jefferson 5.00

Individuals
- Mary E. Beatty 25.00
- Bertha F. Clawson 90.00
- Carrie O. Floyd 5.00
- E. E. Graham 50.00
- M. S. Hert 25.00
- Mrs. Flo Hill 3.00
- Mary A. Johnson 5.00
- Philip Johnson 5.00
- Louie Long 5.00
- Mrs. Mary Manahan 3.00
- Lulu Scates 5.00
- Mrs. L. M. Sniff 10.00
- Mrs. John Stearns 5.00
- Mrs. Frank Van Cleave 10.00

IOWA

Churches
- Blockton W. M. S. 10.00
- Boone S. S. 12.60
- Des Moines, University $20.00
- Galesburg 9.50
- Guthrie Center 90.00
- Humeston 10.00
- Moorhead 18.62
- Newton 15.00
- St. Charles 15.75

Individuals
- Lillie M. Houghton and M. B. Houghton 4.50
- H. D. McCoy 10.00
- Mrs. Rosetta Olmstead 5.00
- Mr. and Mrs. H. A. Showers 5.00

KANSAS

Churches
- Altamount 2.50
- Arcadia 5.78
- Burlington, Pleasant Hill Circle 3.00
- Canton 9.13
- Douglas 17.00
- Farmington 5.73
- Goodland 36.65
- Iola 48.00
- Lebanon 8.18
- McPherson, First 21.83
- Newton, Northside S. S. 25.00
- Olathe 53.00
- Potwin 13.26

Individuals
- Lizzie M. Castillo 5.00
- Mary M. Davis 5.00
- Mrs. Alice Loomis 1.10
- Mrs. A. K. Mitsch 10.00
- Orville T. Rodman 5.00
- Mrs. Eula Simmons 4.00
- G. S. Smith 5.00
- Mr. and Mrs. J. A. Webb 5.00
- Mr. and Mrs. C. D. Williams 5.00

KENTUCKY

Churches
- Henshaw S. S. 8.50
- London 20.36
- Louisville, Floral Heights 4.05
- Mt. Sterling, Somerset 20.00
- Paintsville 28.20
- Russelville 50.00

Individuals
- Lillie Adams 1.00
- J. C. and L. V. Hill 1.00
- Anna Regenstein 25.00
- Mrs. Geo. W. Robinson 5.00
- Nannie E. Rucker 50.00

LOUISIANA

- Pauline Tanner 25.00

MAINE

- Princeton Sunday School 2.00

MASSACHUSETTS

- Mrs. Emma Hall 5.00

MICHIGAN

- Mrs. J. M. Bastion 2.00
- Mr. and Mrs. Jesse Clark 5.00
- Celeste V. Miller 3.00

MINNESOTA

Churches
- Plainview Church 5.00
- Amboy, Willow Creek 10.00

Individuals
- F. H. Mellen 25.00

MISSISSIPPI

Churches
- Cleveland 12.50
- Southern Christian Inst., Edwards 50.00
- Greenville W. M. S. 29.10
- Ruleville 9.00

Individuals
- Mrs. M. E. Brown ..... $ 5.00
- R. C. Davis 10.00
- Mrs. Jennie Gilpin 5.00

MISSOURI

Churches
- Barnard 5.55
- Braymer 8.30
- Cape Girardeau 15.81
- Clarksville, and S. S. and C. E. 25.00
- Festus 5.25
- Fredericktown 6.50
- Fulton, First 50.00
- Gallatin 15.00
- Kansas City, Independence Blvd. 1,000.00
- Monroe City 48.50
- St. Louis, Hamilton Avenue 200.00
- Windsor, Haden Grove 6.71

Sunday Schools
- Belton 13.00
- Fredericktown 13.00
- Kidder 6.75
- Koshkonong 3.00

Woman's Missionary Societies
- Chillicothe 10.00
- Kansas City, Country Club 15.00

Individuals
- Emma I. Bagby 1.00
- Mrs. H. F. Bland Jr. 3.00
- Mrs. R. W. Bland 6.00
- Mrs. Mollie B. Bland 12.00
- Mattie Burgess 10.00
- Mary J. Chiles 10.00
- Mrs. M. E. Corbin 1.00
- Mansor Daubenspeck 1.00
- A Friend (Burlington) 1.00
- Mrs. C. C. Hammond 2.00
- Mrs. Maud Higginbotham 25.00
- Mr. and Mrs. J. C. Johnson 5.00
- Mrs. Warren Miller 5.00
- Mrs. J. J. Pearson 1.00
- J. J. Pearson 1.00
- Mrs. M. Putnam 10.00
- Mrs. E. C. Springeon 1.00
- D. C. Zimmerman 2.00

NEBRASKA

Churches
- Clay Center 27.02
- Filley ..... [illegible]
- Odell, and S. S. ..... [illegible]
- Sidney 5.00

Individuals
- Ida Jester 3.00
- Annie Linden 1.00
- Mrs. John Midert ..... [illegible]
- M. B. Quivey 50.00
- Mrs. Hy. White 5.00

NEW JERSEY

- Luella V. Ireton 3.00

NEW YORK

- Fannie M. Butler 10.00
- Ida Butler 20.00
- Mrs. L. I. Eighney 5.00
- M. Gascoyne 8.00
- Agnes B. Kyle 10.00

NORTH CAROLINA

- J. R. Meekins 1.00
- F. A. Mutzberg 2.00

OHIO

Churches
- Bloomdale, Eagleville 15.00
- Cadiz, First 29.10
- Cincinnati, Carthage ..... [illegible]
- Cincinnati, Central 37.55
- Cincinnati, Evanston 100.00
- Clyde S. S. 12.12
- Columbus, West Fourth St. 105.00
- Eaglewood W. C. T. U. ..... [illegible]
- East Liverpool ..... [illegible]
- Glouster 10.00
- Grafton, Eaton ..... [illegible]
- Lowellville ..... [illegible]
- Newark, West Side ..... [illegible]
- Norwood ..... [illegible]
- Youngstown, Hillman St. ..... [illegible]

Individuals
- Mrs. F. M. Adams ..... [illegible]
- Mrs. A. J. Angelow ..... [illegible]
- Rowena Cofield ..... [illegible]
- Mrs. A. DeMorsy ..... [illegible]
- Margaret Ennis ..... [illegible]
- Mrs. C. Howe ..... [illegible]
- Elizabeth Kelley ..... [illegible]
- Mrs. C. B. Knowles ..... [illegible]
- Hattie Levering ..... [illegible]
- Carrie M. Matthews ..... [illegible]
- Dr. Lydia L. Poage ..... [illegible]
- Mrs. Lydia Sheeley ..... [illegible]
- Mrs. C. C. Smith ..... [illegible]
- Katherine Staub ..... [illegible]
- Flora Winnes ..... [illegible]
- Mr. and Mrs. H. G. Winnes ..... [illegible]
- Gladys Witherstay ..... [illegible]

OKLAHOMA

Churches
- Duncan, First and W. M. S. ..... [illegible]
- Enid, University Place ..... [illegible]
- Purcell, First ..... [illegible]

Individuals
- Elias Bee ..... [illegible]
- Mr. and Mrs. Wm. S. Wol[illegible] ..... [illegible]

OREGON

Clara G. Esson	5.00
Eliza Obert	3.00

PENNSYLVANIA

Churches	
Monessen, First	20.00
Pittsburg, Observatory Hill	7.50
Sunday Schools	
Brownsville Central	5.48
Canton	61.07
Hooversville	10.00
Washington, Lone Pine	10.15
Individuals	
Mrs. W. S. Kidd	25.00
Emma J. McGrew	10.00
Stella V. Moninger	5.00
Dr. and Mrs. Stiff	35.00
Harriet Van Kirk	5.00
Mrs. L. C. Winslow	5.00

SOUTH DAKOTA

Churches	
Aberdeen, Bethany	21.63

SOUTH CAROLINA

Churches	
Spartanburg	10.00
Individuals	
Mrs. W. P. Baskin	2.00

TENNESSEE

Churches	
Bells	30.00
Knoxville, 5th Ave.	100.00
Sunday Schools	
Jackson First	21.98
Nashville	13.30
Individuals	
Miss Belle Gray	5.00
Lucile Wiggins	10.00

TEXAS

Churches	
Big Sandy, First	7.55
Big Sandy C. E.	2.25
Corsicana	114.20
Duncanville	10.01
Grapeland	8.50
McKinney, First	71.10
Dallas, Rosemont	25.00
Sunday Schools	
Aspermont	4.00
Commerce	28.59
Detroit	4.00
Marshall	10.00
Wolfe City (First)	5.62
Individuals	
Mrs. M. J. Barker	5.00
Mrs. W. W. Choate	15.00
A. C. Dever	5.00
C. S. Luckey	1.50
Mrs. W. T. McNeil	10.00
Mona Outlaw	5.00
M. E. Pugh	5.00
Kate Thompson	10.00
Mr. and Mrs. Clifford S. Weaver	1,000.00

VIRGINIA

Churches	
Gordonsville	22.00
Louisa	25.98
Martinsville, Fayette St.	5.25
Richmond, Battery Park	70.53
Individuals	
Louise Stacy Caldwell	1.50
Miss Mary Robertson	5.00

WASHINGTON

Churches	
Olympia	20.54
Pullman	35.05
Seattle, University	31.50
Tacoma, Lincoln Park	10.00
Individuals	
Mrs. W. R. Birdwell	5.00
Mrs. Jennie Goodwin	2.50
T. B. Goodwin	2.50

WEST VIRGINIA

Churches	
Fairmont, Central	34.00
Huntington, Madison Avenue	8.96
Sunday Schools	
Beckley	50.00
Wardensville	25.00
Individuals	
Ethel Lugar	15.00
Floyd Whitman	20.00

WYOMING

Churches	
Burns	4.50
Carpenter	3.05
Total	$8,240.76

UNITED CHRISTIAN MISSIONARY SOCIETY.
425 DEBALIVIERE AVE., ST. LOUIS, MO.

Echoes From Everywhere

(*Continued from page* 53.)

Putting the Golden Rule into Action

China can boast of at least one citizen who puts the Golden Rule into action. Dr. Gon Foo See, editor of the English section of *The Commercial Press* of Shanghai, has inaugurated a kindergarten for the children of employees, old-age pensions, a system of co-partnership, a bonus, and other far-reaching reforms. He does not believe in Sunday labor and works his men only nine hours a day.—*The Missionary Voice.*

Miss Maguire at Home

We are disappointed to report that Miss Agnes Maguire has had to return from Jamaica because of a break in health. Her disappointment is as great as our own for she longed to be of service in that needy field. Miss Maguire it at the home of her parents in Hammond, Indiana, and improving in health.

Sowing and Reaping

Out of a loan fund established by three Indian Christians, products of our orphanages, fourteen farmers were given loans to purchase bullocks; eleven loans for fields and ten loans to purchase needed grain. Out of the granary established by the church, forty loans of grain for seed were made, to be returned at harvest time. These loans of money and grain are given to poor Christian farmers that they may become independent, and splendid results have already been seen. Several farmers, on their own initiative, got together and ploughed and sowed vacant fields belonging to the mission, others are tending it and when harvested the proceeds are to go into the Thanksgiving offering the first Sunday in December. W. G. MENZIES.

Pendra Road, India.

A Noteworthy Fact

The first Sunday in December, Pastor Leland Wang of Foochow conducted a union service at the Yu Shi Gian Christian Church, Wuhu, China. At this meeting about thirty girls from the Li-Chih Girls' School, conducted by Misses Gray and Haggard, made the confession and have entered voluntary Bible study classes preparatory to receiving baptism. In addition, there were about thirty other women and fifty men who made decisions. A noteworthy fact is that in the Li-Chih school the public confession of faith has been made by every member of the higher primary except one and all members of the graduating class in the lower primary.

Morehead Normal Becomes a State School

The Morehead Normal School at Morehead, Kentucky, was for many years a school of the Christian Woman's Board of Missions. Along with other schools and institutions of the different boards it became a part of the work of the United Christian Missionary Society. The school helped to develop the community until there was not so much need for the expenditure of mission funds as there had been in former years. In making enlarged educational plans the commonwealth of Kentucky arranged for the establishment of two new state normal schools. Morehead was selected as the location for the normal school for Eastern Kentucky. Professor F. C. Button who, with his mother, opened the Morehead school in its beginning days was selected by the state to have charge of the new Morehead Normal. Miss Inez Faith Humphrey, a teacher in the school for several years when it was under the mission board, is a teacher in the new school. Miss Humphrey writes, "I wish all the friends of our old Morehead Normal school might have been here for the opening of the new school. Mrs. Cora Wilson Stuart made a wonderful speech. It would have warmed the hearts of our missionary societies to hear it." Professor Button is greatly beloved in this section. His influence will be just as good as it was when he had charge of Morehead Normal as a mission school.

Progress In Porto Rico

One of the manifestations of progress in Porto Rico is the growing desire on the part of the people for education. Not only are the grades full to overflowing, but many have been unable to enter the high schools because of lack of accommodations. This is especially true of the high school department at the University of Porto Rico where hundreds have been turned away for lack of facilities to care for them.

We are encouraged that our young men who are preparing for the ministry are anxious to equip themselves in the best way possible for their work. We have eight young men enrolled in the Polytechnic Institute at San German; three in Bayamon high school, who are preaching in connection with their school work; two in the seminary and one in the junior year at the University of Porto Rico. These also have charge of churches.

MRS. J. D. MONTGOMERY.

Dajaos, Bayamon, Porto Rico.

Schools for Boys and Women

I want to write you about my two classes with the commercial school boys. There are sixty-six of them and some of them are fine fellows. I wish you could hear their chatter and, more than that, I wish I could understand it. When they chat along together I get only a few words of their conversation. My Chinese ears are certainly undeveloped. I am teaching them in order to help finance our women's work.

But I know you are interested in our little school for the women. In our first eight weeks we registered twenty-one different pupils in English or piano. We are adding at least three new pupils this term. The group is just about the right size for beginning work. We should be able to get rather well acquainted with them for in addition to regular classes, we meet them socially every Wednesday in their modest little English club and always on Sunday afternoon after the Bible class they linger to sing and hear Victrola music. In the new term we are adding a cooking class. Mrs. Hagman is to teach it. All but one of the six pupils are young wives. The other is to be a bride at New Year.

LOIS ANNA ELY.

Nantungchow, China.

Echoes From Everywhere

In Memory of Our Martyrs

In addition to my usual study of Tibetan and Chinese, ten whole days of this month have been given to supervising the repairing and beautifying of the foreign cemetery, the care of which has been given to me for this year. A great many stones had to be removed, after which the whole was laid out in grass and flowers with gravel walks. Two large inscription stones, which had been erected in Batang over 200 years ago and which seem good for several hundred more years, were donated by the military commander of the border at this place. The stones are very hard and another month's work will be necessary before they are ready to be put into their places at the graves of Dr. Loftis and Dr. Shelton.

J. RUSSELL MORSE.

Batang, West China.

Pioneer Workers

Left to right: Mrs. Gorseline, age 86; Mrs. Bennett, 85; Mrs. Helms, 81; Mrs. Kitzmiller, 81. Regular attendants at missionary society meetings, Sycamore Grove, California. The first two missed only one meeting last year.

Recognizing the "Shibboleth"

Since coming to Western Canada and meeting so many new people, if there is any one thing that I want to ask them first, it is, "What church do you belong to?" It seems that a number of our people come out to this western country just to get lost—good, earnest disciples away back home but swallowed up in the denominations out here.

It is not always expedient to ask this question, and I've learned just to listen to their speech along different subjects and by some special phrasing peculiar to the disciples, their identity is discovered. Then, "You're a member of the Church of Christ, aren't you?" "Yes." And what a moment of rejoicing!

Just one more instance. In a package of literature sent me from the United Christian Missionary Society, a little note was slipped inside by a custom house official, for it bore that seal. It read, "Am glad to know there is one Christian up in this North country." Curiosity made me investigate the signature and make inquiry as to the port of entry. This secured, I hesitated to write, for there seemed to be a doubt in my mind whether the writer of the note was sincere or was using a little sarcasm. Before I had time to write, however, another package had been molested. This time he actually retained one of the reports of the All-Canada convention, and in another note slipped in, told me so. This put all doubt from my mind as to the sincerity of the writer and upon closer acquaintance I found one of our old preachers (I do not mean old in years), who, though out of the work for a time owing to activities in the Great War, has not forgotten, and intends to return to his old calling.

Saskatchewan. MRS. P. D. FERGUSON.

Churches Being Revived

Through the efforts of the state evangelist, Roy L. Brown, the church at Raiford, Florida, which had been closed and without preaching for five years, has paid its church erection loan, a minister has been employed for one-fourth time and arrangements made to pay his salary locally. Mrs. Brown has aided greatly in the work among the women at Ocala and Lake Butler. Twelve new members were added to the Ocala missionary society. The prospects are that the Ocala Church will be self-supporting after this year.

YOUR GOLDEN OPPORTUNITY

If you want to give a larger Christmas offering this year, and at the same time give a service that is reverent and beautiful, use

"White Gifts for the King"

This service will bring you more money for a Christmas offering, because in the simplicity and beauty of giving "White Gifts" of Self, Service and Substance the heart strings are pulled in such a manner that the purse strings are opened beyond all expectations.

"White Gifts for the King" will do more than secure money. It will get gifts of service in the form of pledges to teach a class, to help as an assistant teacher, to attend mid-week services, and in good many other ways. A special pledge blank can be secured which has forty suggested pledges of gifts. Last but greatest of all, this service will inspire "White Gifts" of self to Christ, in the form of confessions and reconsecrations.

Surely a service that does all this is worthy of your school. The fact that over sixty thousand schools used it last year stands as a silent testimony that "White Gifts for the King" is deservedly popular because of its large and lasting benefits.

What to Order

"THE SHEPHERD'S VISION". By Mrs. H. G. Williams. This is the 1923 pageant. It is the vision of a little shepherd boy who falls asleep and dreams of the Wise Men bringing gifts to the King, and of men of all ages bringing their gifts to the King. The songs and tableaux are especially adapted to young people, and the whole pageant is an inspiration and revelation to all who see it.

Prices: 8c each; 85c per dozen; $3.25 per 50; $6.00 per 100.

"WHITE GIFTS FOR THE KING" REVISED. By Phebe A. Curtis. This book fully explains the idea besides giving the vision. It is a product of many years' experience and is full of new suggestions that old as well as new users appreciate. It should be placed in the hands of every teacher and officer. Price per copy, 35 cents.

SUGGESTION BLANKS. A leaflet with forty suggested pledges of self, service, and substance. The use of these blanks has been very successful and their use is really essential for a successful service. One should be given to every member of the church and Sunday School, and to every friend of same. Designed in black and white. Size 2x5¼ inches. Price per 100, 50 cents.

ENVELOPES. Beautifully designed in black and white to match the suggestion blanks. Used to contain pledges as marked off on the blanks. Size 3¼x5½. Price per 100, 50 cents.

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Town ..... State

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Address .....

Additional names and addresses may be forwarded on an attached sheet.

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You have for your use a line of material which is not excelled, if equaled, in quality;

You enable your publishing interests to keep abreast with the latest developments in religious education;

You support a publishing house which exists only to advance the interests of the Disciples of Christ in extending the Kingdom;

You increase the prestige of the Disciples of Christ, augment their strength and help in the fulfillment of their task.

The Christian Board of Publication is chartered as a religious organization for the benefit of the Disciples of Christ.

The original plant was the gift of Mr. R. A. Long, and with certain improvements represented an investment of $380,000.00.

The assets of the Board of Publication now exceed $600,000.00, and dividends amounting to $49,900.00 have been paid for our missionary and benevolent work.

The business is administered by a board of thirteen trustees, serving without pay. The net profits can be used only for plant improvements or for missionary dividends.

The house has extended its lines in keeping with the expanding activities of the Brotherhood, especially in the field of Christian Education. Its productions are unexcelled in quality.

An institution founded on such ideals as was this, and rendering the service it does, might well expect the constant and cordial support of the entire Brotherhood.

The publishing houses of other communions are great factors in the growth of those bodies.

Why not exert *your* influence in placing all business with this house, which supports our co-operative work?

Will *you* help to multiply its ability to serve the cause?

CHRISTIAN BOARD OF PUBLICATION

2704-14 Pine Street ST. LOUIS, MO.

"All for America"

On his return from the Fifth Pan-American Congress, held in Santiago, Chile, some weeks ago, Dr. Leo S. Rowe, the director of the Pan-American Union, made a short trip to Paraguay, and on his visit called on our school, in company with the American Minister, Mr. O'Toole, who is a very warm friend of the school, and although a Catholic himself, takes great interest in the work of Colegio Internacional. Dr. Rowe, on the occasion of this visit, spoke to an assembly of the pupils and teachers, expressing appreciation for the kind of work that is being done by our schools for the making of character and good citizenship in these South American countries, and for the creation of a feeling of greater unity between the two continents of the North and South. He pleased everyone who heard him by his apparently genuine sympathy and interest. At the close of his speech the student body rose and sang in English the Pan-American hymn. Children in many schools of Latin America are learning to sing this great hymn. For those who do not know it, I transcribe the words:

God and our country, fairest America!
Crowned by thy mountains and rimmed by the sea;
Northland and Southland, linked by the Central land;
All is our motherland, home of the free.

Chorus.
All North America, all South America,
Central America, ever will be,
All for America, all our America,
God keep thee fearless and free.

God and our country, fairest America!
Right be thy might that the wide world may see,
From where the prairie land calls to the Pampas strand;
All is our fatherland, home of the free.

God and our country, fairest America!
Great are thy nations; united we stand;
Bound by the bonds that are born of our brotherhood,
All for each other and all for our land.

M. L. NORMENT.

Asuncion, Paraguay.

Busy With the Care of the Churches

L. M. Matson, who has been in Jamaica a little less than a year, reports that in three of the small churches to which he ministers the offerings for missions and for their own expenses have amounted in the last three months to almost $350. During the time he has been with the church at Bethel, sometimes called High Gate, eighty have been added to the membership by baptism. At one of his other preaching points he has recently baptized eleven. He and Mrs. Matson are more than busy with the care of these churches. Mrs. Matson is having to take her place often in the pulpit to give the Sunday morning lesson to the people. They like to hear her. Of the fourteen baptized there recently, seven made confession when Mrs. Matson was conducting the service.

Receipts for Four Months Ending Oct. 31, 1923

United Christian Missionary Society

	General Fund 1922	General Fund 1923	Gain	Special Funds
Churches	$ 82,538.26	$ 67,172.45	$15,365.81*	$ 8,630.51
Sunday Schools	18,034.37	18,533.77	499.40	1,058.60
Christian Endeavor Societies	1,901.28	1,960.26	58.98	39.90
Woman's Missionary Societies	72,721.53	69,507.74	3,213.79*	21,942.24
Circles and Triangles	6,572.47	5,536.95	1,035.52*	1,180.46
Children's Organizations	2,205.32	2,328.60	123.28	245.02
Individuals	13,357.83	9,323.81	4,034.02*	24,447.08
Men and Millions Movement	762.00	800.00	38.00	50.00
Bequests	1,605.00	835.18	769.82*	739.82
Interest (U. C. M. S.)	4,536.41	6,508.37	1,971.96	
Interest (Old Societies)	9,676.04	7,018.90	2,657.14*	2,795.00
Home Missions and Benevolence	11,767.54	7,307.00	4,460.54*	19,571.25
King's Builders	1,253.62	1,462.84	209.22	
Miscellaneous	13,066.06	21,505.19	8,439.13	2,098.28
Annuities				17,837.50
World Call				16,594.72
Literature				12,684.60
	$239,997.73	$219,801.06	$20,196.67*	$129,914.98

Board of Temperance and Social Welfare

Churches	$ 361.29	$ 525.20	$ 163.91
Miscellaneous	80.00	305.00	225.00
	$ 441.29	$ 830.20	$ 388.91

Association for the Promotion of Christian Unity

Churches	$ 741.88	$ 847.70	$ 105:82
Individuals	810.00	919.65	109.65
Literature	3.20	73.90	70.70
Interest	5.83	7.89	2.06
	$ 1,560.91	$ 1,849.14	$ 288.23

Board of Education

Churches	$ 4,824.78	$ 8,049.42	$ 3,224.64
Sunday Schools	30.00	28.64	1.36*
Individuals	2,165.94	6,548.00	4,382.06
Colleges	786.24	1,793.18	1,006.94
Miscellaneous	16.25	10.50	5.75*
	$ 7,823.21	$ 16,429.74	$ 8,606.53

*Loss

Training the Native Workers

During the month we held our semi-annual evangelistic institute. This is twenty days of lessons and lectures. We began the month as guests of the station, living in our suitcases in the single ladies' bungalow. Before the month was up, however, we moved into our own home, which was vacated by the Johnstons as they left for America.

I taught two periods each day of the institute and conducted chapel service during the twenty days. For the last ten days Mr. Holder and I preached at the evening services. This year there have been twenty baptisms and we think we see evident signs of a brighter future for our station here at Monieka.

CHARLES P. HEDGES.

Monieka, Africa.

Hearts of Workers Cheered

The children in Pendra Road, India, observed their first Children's Day this year, presenting a program *Children's Crusades*, prepared by W. G. Menzies for the occasion. An offering of $25 was given for missionary work. Mr. Menzies' Bible class of men and women numbers ninety, while the Sunday school has gone over the two hundred mark.

Mr. and Mrs. Menzies recently celebrated their silver wedding anniversary and were well remembered by their living link churches and other friends in the United States, Scotland and India.

Bible Stewardship At East Dallas

The pledging of $275,000 in advance for the new buildings of the East Dallas Church in Texas establishes a new record and emphasizes an important principle. From the day it was organized this congregation has abounded "in this grace also." Instruction in stewardship has been constant and systematic and the results have been manifest. Of the $275,000 subscribed on this one day for this one purpose $125,000 is known to have been given by sixty-four tithers. Many others are near-tithers, and all have been influenced, consciously or unconsciously, by the teaching and the practice of those who "bring the whole tithe into the storehouse." In the same church during the five summer months—summer is that long in Dallas—fifty tithers brought into the church over eight thousand dollars, more than half the offerings of the twenty-five hundred members. And they enjoyed doing it!

World Call as a Textbook

We are using WORLD CALL as our textbook lately and are trying to see how much we can really get out of the magazine. We find our meetings are becoming much more interesting as we discuss the different articles read. AMELIA COLESON.

West Point, Mississippi.

Book Announcements

Some Boys and Girls in America. By Margaret T. Applegarth.

"From the Man who Put the Jog in Geography" to "The Orphan and the Bottled Cow," this group of delightful home mission stories will at once captivate children. There is the same charm and appeal that marks all of Miss Applegarth's work, and which leaves a deep impression on the child's mind and heart. Leaders in religious work with children will find this book an indispensable aid in presenting the subject of home missions. Price $1.50. $1.50.

When the East Is In the West. By Mrs. Maude W. Madden.

Sounds interesting, doesn't it? It is just as interesting as it sounds. This book provides most valuable supplementary material on both mission study themes for the current year, being not only a presentation of Japanese life, but also of our work for the saving of America through her boys and girls. Price $1.25.

The Lure of the Leopard Skin. By Josephine Hope Westervelt.

Thrilling adventure in the hunt for big game. Vivid pictures of African life. A wholesome love story. Young men's doubts and religious problems met. The way of salvation made clear. Interest in foreign missions awakened. Fascinating stories that can be relied upon as accurate pictures of missionary problems presented. It is just the book that thousands of anxious parents are seeking to put into the hands of young people who in these days are likely to be influenced by the atmosphere of unbelief in their schools. Price $1.25.

Work of the Disciples of Christ.

Nothing is of such vital interest as definite knowledge of our own responsibilities on the mission fields and just what is being done to meet them.

For all classes, societies, groups or individuals desiring definite information on certain fields and phases of our missionary work, also for all mission study classes following the United Mission Study Courses the following booklets are now available:

Work of Disciples of Christ in India.
Work of Disciples of Christ in Japan.
Work of Disciples of Christ Among American Negroes.
Work of Disciples of Christ Among Boys and Girls of America. Price 15 cents each.

Work of the Disciples of Christ in Japan.

Japan is of very special interest this year and this booklet presents all of our enterprises in this field, reviewing the work of each station and introducing the missionaries.

Work of the Disciples of Christ Among Boys and Girls of America.

The home mission study theme for 1923-24 is "Saving America Through Her Boys and Girls." In this booklet on the *Work of Disciples of Christ* will be found a review of all our American missionary work for children and young people among immigrants, Negroes, Orientals, Highlanders and others who must look to the church for nurture.

Golden Jubilee Notes

AN outstanding feature of the work of Central Church, New York City, is the Chinese Sunday school which meets regularly Sunday afternoons from September to July. There is an enrollment nearing the hundred mark and an average attendance of about sixty-five; young men and men of middle life make up this group. Their faithfulness, enthusiasm, reverence, intense interest in study and worship are examples worthy of emulation.

Mr. and Mrs. W. P. Anderson have superintended the school for years and are ably assisted by a devoted corps of teachers.

The story of the Golden Jubilee was told to these Chinese men and immediately a pledge for fifty dollars was made. Within a few days a check for the full amount was sent to the writer. The fifty dollar Golden Jubilee certificate is made out to Miss Louise Chin, the oldest daughter of Mr. and Mrs. Chin, members of Central's Chinese group. We doubt if any fifty-dollar contribution to the Jubilee will bear more of genuine good will both for the Community House of New York City and the mission home in China. Each year there are those who confess Christ as Savior and obey him in Christian baptism. A number have returned to China there to become as leaven which in time will leaven that great land for the Son of God.

MRS. D. J. SCHNEIDER.
General Secretary for New York and New Jersey.

From Mrs. Guy Cleaver, Muskogee, Oklahoma, comes the following:

"Recently we have organized a Triangle club and a circle, which makes us 100% organized.

Friday, night, October 12, we held our Golden Jubilee anniversary, meeting in the church auditorium with the Light Bearers, juniors, Triangle club, circle girls and woman's missionary society participating. A large number of guests were present and great interest manifested. Seventeen new members have been added since the beginning of the new year, making 157 at present. Mrs. J. L. Brandt, wife of our pastor, is our untiring, consecrated president, keeping us inspired to bigger and higher aims."

From the *Nebraska Tidings,* we cull the following:

Some of our people are planning "memorial" gifts.

One society has given its living link missionary a gold bond.

Ashland is planning to build one of the co-workers' houses in India.

Some of the women of our churches are just as old as our woman's organization. Why not make the gift of a dollar for each year?

The Englewood missionary society, Chicago, had a birthday luncheon commemorating the organization of the first woman's society organized in Illinois at Eureka, in July 1874. Each person attending was asked to bring forty-nine cents and $58 was realized which bought the first gold bond. In October a dramatization of *The Prayer That Was Answered* was given. The business woman's group gave the first two scenes dressed in the costumes of 1874, and the present officers and committee chairman gave the last scene. At this meeting the Jubilee boxes were opened. The "Trip Around the World" in the interest of WORLD CALL subscriptions is to be given the second week in November. They expect to realize all their Jubilee aims.

I am sending my check for fifty dollars. As tomorrow is my seventy-fourth birthday I will just say, "It was more blessed to give than to receive," and it can celebrate for two occasions. I hope the Jubilee year will go far beyond all expectations.

MRS. S. A. BATES.
Irvington, Nebraska.

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United Christian Missionary Society - - 425 DeBaliviere Ave. - - St. Louis, Mo.

Glimpses of the Outside World

THE ninth quadrennial convention of the Student Volunteer Movement is called to meet at Indianapolis, Indiana, December 28, 1923—January 1, 1924.

Race Relations Sunday will be observed on the Sunday nearest Lincoln's birthday, February 10, 1924. Suggestions adaptable to groups meeting on a week-day as well as those who have meetings on Sunday, may be obtained free from the Commission on the Church and Race Relation, Federal Council, 105 E. 22nd Street, New York.

A Buddhist Evangelical Association has been organized in Hawaii, the aim of which is to spread the teaching of the sect in English by training English speaking priests, by the publication of canonical books in English and the circulation of other publications regarding Buddhism in the same language. The society is an outgrowth of the efforts of an Englishman converted to Buddhism in Japan, who has been in charge of churches in Hawaii for some time.

Arrangements have been completed for two of the steamships for the exclusive use of delegates to the World's Sunday School Convention in Glasgow, June 18-26. A revised edition of the tour bulletin has been prepared and will be sent to any who write for it to World's Sunday School Association, 216 Metropolitan Tower, New York City.

A national league against alcohol is making excellent progress in France. It has over ten thousand members. The government has declared the league a public utility, thus enabling it to accept legacies and has given it permission to preach the truth about alcohol in the army and navy.

The Facisti government of Italy recently ordered all public schools to hang a crucifix on their walls beside the portrait of the king, which already hangs there. The Waldensians protested against the use of the Romanist emblem and the government withdrew the order partially, but insists that a sculptured image of Christ shall take the place of the crucifix.

Figures recently announced by the Bureau of Indian Affairs show that the American Indian population is now 344,303, a gain of 1,144 over last year. A bulletin from the National Geographic Society states that the red men have been steadily gaining on their death rate for thirty years.

In a recent report compiled by L. L. Legters, field secretary of the pioneer Mission Agency, on *Indians in Mexico*, the appalling fact is noted that as far as Mr. Legters has been able to ascertain, there is not a missionary in the whole of Mexico who is working with a view of bringing the gospel to the "lingual" group, that is to the Indians who speak no Spanish but only their own vernacular. Mr. Legters tells of one of these Indians, who, when he was being told of the love of God and the death of Jesus, said, "That must have happened at least six months ago," and when he was told, "No, two thousand years ago," he fell backward as though struck in the face. "Two thousand years ago, and we never heard it!" No wonder they become incredulous.

Martha Washington's family Bible was sold recently in New York City for $3,700. The Bible was printed in Oxford in 1783, and contains the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Curtis, Washington's adopted daughter, and the births of their eight children.

Twenty leading denominations have issued a joint statement following a conference of their representatives under the auspices of the Federal Council of the Churches of Christ in America at Baltimore, Maryland, relative to Christian stewardship.

The approval of these basic principles by co-operating denominations will go far both to standardize church management and to develop individual and local church responsibility.

Christian Internationalism and Law Enforcement are among the timely subjects to be discussed at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America which will be held in New York City, January 5-8, 1924.

Sunday, December 2, will be observed as International Golden Rule Sunday. In the churches of the Disciples of Christ, this day is also known as Woman's Day in the interest of work that has been carrying out the Golden Rule for fifty years.

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A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be tre[illegible] as a separate word.

Africa

Imona—Ī mō nä
Iyete—Ī yē tĕ
Wafania—Wä fän yä
teepoi—tē poi
Monkoto—Mōn kō tō
Lonkundo—Lōn kūn dō
Losako—Lō sä kō
Monieka—Mōn iē kä
Lotumbe—Lō tūm bē

China

Chang-pa-lin—Jäng pä lĭn
Chen Li-seng—Chĕn lee sĕng
Chen Tze Wen—Chĕn tsĕ wĕn
Chuchow—Chü chōw
Kwan-tien—Gwän tane
Kwang-wu-wei—Gwäng woo way
Shi Kwei-piao—Shĭh gway-bĭao
Tsien Si-lin—Tsiĕn see lĭn
Wuhu—Wū hū
Wu-yi—Woo yee

India

babu—bä bū
bai—bä ī
bania—bŭn ĭ yä
Bilaspur—Bī läs pŭr
Dehra Dun—Dēhrä Dūn
gwalla—gwäl lä
Hari Das—Hŭ rī Däs
Kallu—Kŭl lū
[illegible]
Mahatma Gandhi—Mŭ hät mä Gän dhī
Mahoba—Mŭ hō bä
Nachai—Nŭ chäī
Pachmari—Pŭch mŭrī
Saheliya—Sŭ hē lī yä
Sudarshan—Sŭ dŭr shŭn
syce—sīce
Takatpur—Tŭk ŭt pūr
zenana—zŭ nä nä
sahib ji—sä hīb jī

Japan

Matsumura—Mät sū mū ra
Fukushima—Fū kū' shī ma
Akita—U kĭ tä
Ryogokubashi—Ry ō gō kū bäsh ı
Mitsukoshi—Mit sū kō shī
Asakusa—A sä kŭ sä
Maruzen—Mär ū zĕn
Shimbashi—Shĭm bäsh ī
Tokyo—Tōk yō
Kwannon—Kwän non

Latin America

Aguascalientes—A gūäs cäl īēn' tēs
Amada—A ma' da
Colegiales—Co lē hīa' lēs
Gastambide—Gäs täm bee' day
Manati—Mä nä tī
Modesta—Mo dēs'ta
Nina—Nī' nya
Colegio—Cō lē' hīo''
Consuelo Perez-Guerra—Con suē'lo Pērīth Ge' rrä
San Luis Potosi—Sän Lūīs Pō tō sī
Senorita—Sēnō rī' tä

Philippine Islands

Apayao—A pä ya' o
Baguio—Bägi o
Balbalasang—Bäl bä lä sang
Kalinga—Kä lin ga
Puya—Pu' ya
Ilocano—Ī lō cä nō
Singalong—Sīn gä lōng'

Tibet

Aki Chu Dje—Akī Chū Dje
Batang—Bä' täng
Hla Dhu—Lä Dhū
tsamba—sämba

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Echoes From Everywhere

(*Continued from page 59.*)

So Glad I Was Baptized

Thirty-nine were graduated from Woman's Christian College in Tokyo in 1923. One girl knew nothing of Christianity when she entered the college, but during commencement week decided to become a Christian and was baptized the day after her graduation. She is teaching in a government high school far out in the country where there is no church, and writes, "I am reading my Bible and praying every day. I am so glad that I was baptized."

Vacation School In Porto Rico

In Manati, Porto Rico, a vacation school was conducted by Miss Carlton and Miss Mills, with the help of the pastor, who gave the boys work in carpentry. The first half-hour was devoted to singing. This was followed by a half-hour of general and Bible instruction. By means of pictures and memory work the children learned in the seventeen days a brief story of the life of Jesus. The older ones wrote the stories they had learned and made booklets of them. For this work pictures were used from calendars which the missionaries happened to have. Two hours were spent by the girls on their handwork and the boys returned in the afternoon for their manual work. There were about fifty enrolled in the school.

Miss Mills writes that the Sunday school has outgrown its building and that a room has been rented across the street for which the church pays the rent. To this she takes her primary class of forty. There are over a hundred in the whole school.

Missionary Money Sacred

The *Hutchinson Christian,* organ of the First Christian Church, Hutchinson, Kansas, in commenting on the practice of many churches in allowing missionary money to lay idle in church treasuries has this to say:

"Last year only 93 churches made their remittance monthly to the United Christian Missionary Society, and 132 as many as six remittances during the year. The South Broadway Church, Denver, was one of these churches and they were able to do so because they used the financial system we are installing in the church here. 29½% of all our income is set aside for missions. It is right that this should be divided each week as it comes in and remitted to the various organizations at the end of the month to prevent us from being unfaithful to our trust and using for local expenses contributions which have been given to provide the salaries of our missionaries, which is as much of a direct obligation of the church as the local workers who are supported by the church."

Wanted

Back numbers of World Call for February, 1921; March, June, August and December, 1922. Subscribers who can supply these issues will confer a great favor upon us and upon those who wish bound volumes of the magazine.

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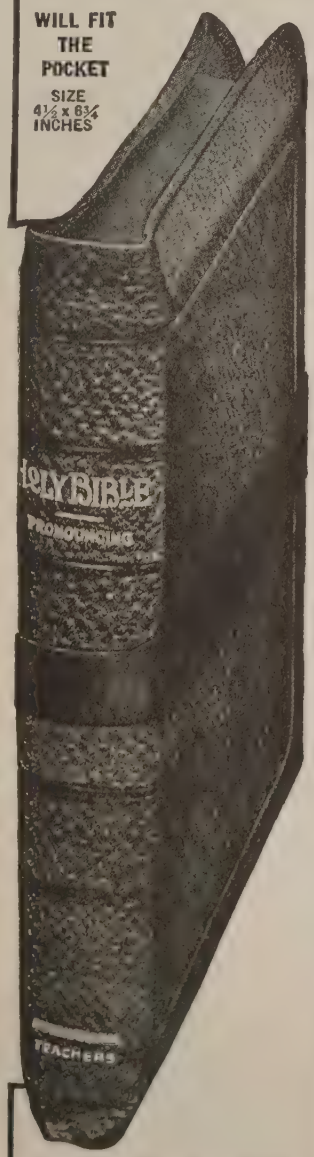

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29 And Ō'phĭr, and Hăv'i-lah, and Jō'băb: all these *were* the sons of Jŏk'tan.
30 And their dwelling was from Mē'shá, as thou goest unto Sē'phar a mount of the east.
31 These *are* the sons of Shĕm,

B. C. 2347
‡ 1 Chr. 1. 4.
‡ ch. 9. 19.

from thence them abro the earth.
10 ¶ 'Th of Shĕm: years old, two years

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All Round Missionaries

David Byerlee, of Bolenge, Africa, writes that he is busy trying to complete the roof of the hospital and to finish the windows, floors and inside wood-work before he leaves with his family for furlough in November. He has cleared a five-acre tract of jungle entirely with boy labor and such tools as hoes, shovels and big knives. He has corn, sweet potatoes, tomatoes, cucumbers and beans planted in it. He has also set out a big plantain patch for the natives and is hoping to put out five thousand more plants.

Dr. Barger is helping to solve the milk problem with two goats. It will be cheaper than tinned milk and much better for the children of the missionaries as well as for the black babies, many of whom are undernourished.

From the Land of the Southern Cross

Letters of sympathy for the Japan missionaries have come from The Federal Foreign Missionary Committee of Churches of Christ in Australia, and also from the Victorian Preacher's Association, and are much appreciated.

We are interested to note that the Australian Committee is starting a mission in Hweilichow, Szechuan Province, West China, and that three medical missionaries have sailed for that field.

Fruits from Fruitland

P. A. Cave, general secretary of Maryland, Delaware and the District of Columbia, held a two weeks' meeting at Fruitland, Maryland, with the following results: twenty-three baptisms, the church and pastor greatly cheered, and provision for the payment of debt on parsonage arranged.

Where the Helped Are Helping

Mr. and Mrs. Roy L. Brown, evangelists for Florida, report a splendid bungalow church building for Murray Hill Mission at Jacksonville. This is where the Florida Christian Home folks worship and they happily contributed their portion of the expense without solicitation. This is a modern building in every respect and cost between $1,400 and $1,500 and about $1,000 was raised toward paying for the same. Mr. and Mrs. Brown also report that a new missionary society is being organized at Arcadia.

Jamaica Suffers Loss

Mr. and Mrs. Vere Rogers have been compelled to give up the work in Jamaica. Mrs. Rogers developed unexpected nerve trouble and a complete break in health was threatened. Mr. Rogers has a vision for the cause in Jamaica and pleads that more be done for that field, especially along educational lines.

Conventions and Reports in India

Six members of the Pendra Road church attended the annual Church Council held in Jubbulpore. Four went as delegates and two paid their own expenses. When they returned each gave a seven-minute talk at the church service on Sunday and the members were greatly helped by the splendid reports. W. G. MENZIES.

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THE MISSIONARY REGISTER

Missionaries Arriving on Furlough

Mr. and Mrs. E. R. Moon, David Roy, Africa, October 26, 1923.
Miss Hallie Lemon, Mexico, October 25, 1923.

Missionaries Going to Field—Scheduled Sailings

Dr. and Mrs. V. C. Rambo, India, S. S. President Jefferson, Seattle, November 22, 1923.
Dr. and Mrs. W. N. Lemmon, Philippine Islands, S. S. President Lincoln, San Francisco, December 29, 1923.
Miss Emma Ennis, India, S. S. Antonia, Montreal, November 24, 1923.
Miss May Wilson, Mexico, August, 1923.
Miss Ruth Leslie, Mexico, August, 1923.

Resigned

Mr. and Mrs. Vere H. Rogers, Jamaica.
Miss Agnes Maguire, Jamaica.

Married

Mrs. Nell Sloan and Church H. Smiley, India, September, 25, 1923.

Death

John, only son of Mr. and Mrs. H. P. Leach, Asuncion, Paraguay, of meningitis, October 23, 1923.

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WORLD CALL

JANUARY 1923

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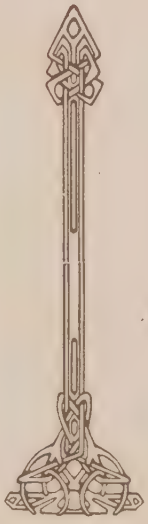
THE year nineteen hundred and twenty-two is now a matter of history. Its record of successes and failures is unalterable. Unfortunately we cannot change it. Fortunately we can profit by it. Therefore as we face the new year with all its wonderful opportunities and possibilities, why not resolve to begin it aright? Among other things why not definitely plan to observe the special days of the missionary calendar? The first of these is Education Day which occurs on the third Lord's day of January. Every church and every Bible school in our great brotherhood should set the pace for the new year by an appropriate observance of this important day and, where churches are not using the budget plan, a special offering taken for use in the maintenance of our colleges. In any event Sunday schools should remember the cause of Christian education on this day and should set a high standard with a great offering. All offerings of both churches and Sunday schools should be forwarded to the Board of Education at 222 Downey Avenue, Indianapolis, Indiana.

A Chant of Darkness

By Helen Keller



(Excerpts from a poem in the Century Magazine, May, 1908)

DARE not ask why we are reft of light,
Banished to our solitary isles amid the unmeasured seas,
Or how our sight was nurtured to glorious vision,
To fade and vanish and leave us in the dark alone.
The secret of God is upon our tabernacle;
Into his mystery I dare not pry. Only this I know:
With him is strength, with him is wisdom,
And his wisdom hath set darkness in our paths.
Out of the uncharted, unthinkable dark we came,
And in a little time we shall return again
Into the vast, unanswering dark.

O Dark, thou awful, sweet, and holy Dark!
In thy solemn spaces, beyond the human eye,
God fashioned his universe; laid the foundations of the earth,
Laid the measure thereof, and stretched the line upon it;
Shut up the sea with doors, and made the glory
Of the clouds a covering for it;
Commanded his morning, and, behold! chaos fled
Before the uplifted face of the sun;
Divided a water-course for the overflowing of waters;
Sent rain upon the earth—
Upon the wilderness
Wherein there was no man,
Upon the desert
Where grew no tender herb,
And, lo! there was greenness upon the plains,
And the hills were clothed with beauty!
Out of the uncharted, unthinkable dark we came,
And in a little time we shall return again
Into the vast, unanswering dark.

* * * * * * * * * *

Once in regions void of light I wandered;
In blank darkness I stumbled,
And fear led me by the hand;
My feet pressed earthward,
Afraid of pitfalls.
By many shapeless terrors of the night affrighted,
To the wakeful day
I held out beseeching arms.

Then came Love, bearing in her hand
The torch that is the light unto my feet,
And softly spoke Love: "Hast thou
Entered into the treasures of darkness?
Hast thou entered into the treasures of the night?
Search out thy blindness. It holdeth
Riches past computing."

The words of Love set my spirit aflame.
My eager fingers searched out the mysteries,
The splendors, the inmost sacredness, of things,
And in the vacancies discerned
With spiritual sense the fullness of life;
And the gates of Day stood wide.

* * * * * * * * * *

I walk in the stillness of the night,
And my soul uttereth her gladness.
O Night, still, odorous Night, I love thee!
O wide, spacious Night, I love thee!
O steadfast, glorious Night!
I touch thee with my hands;
I lean against thy strength;
I am comforted.

O fathomless, soothing Night!
Thou art a balm to my restless spirit,
I nestle gratefully in thy bosom,
Dark, gracious mother! Like a dove,
I rest in thy bosom.
Out of the uncharted, unthinkable dark we came,
And in a little time we shall return again
Into the vast, unanswering dark.

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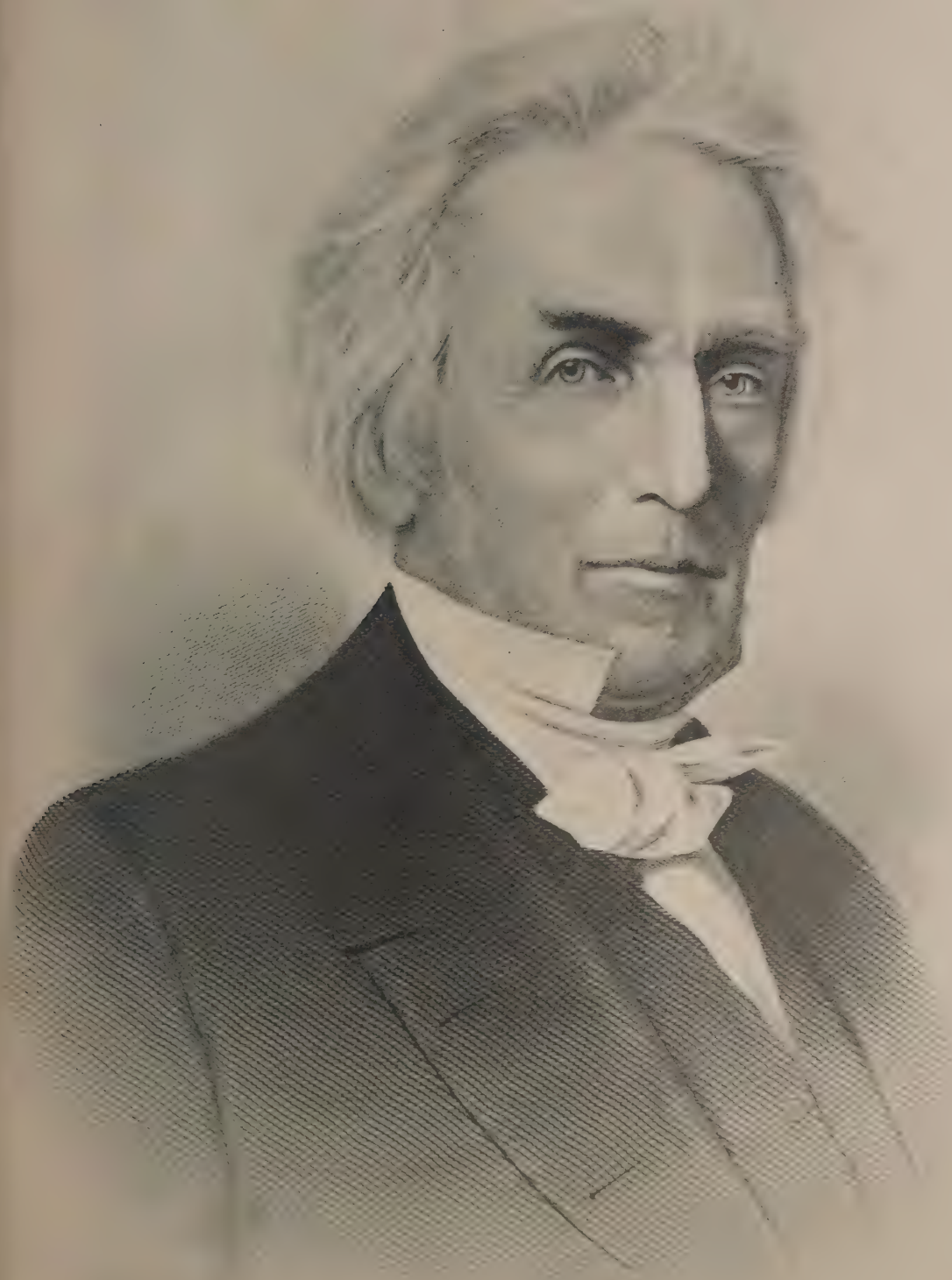

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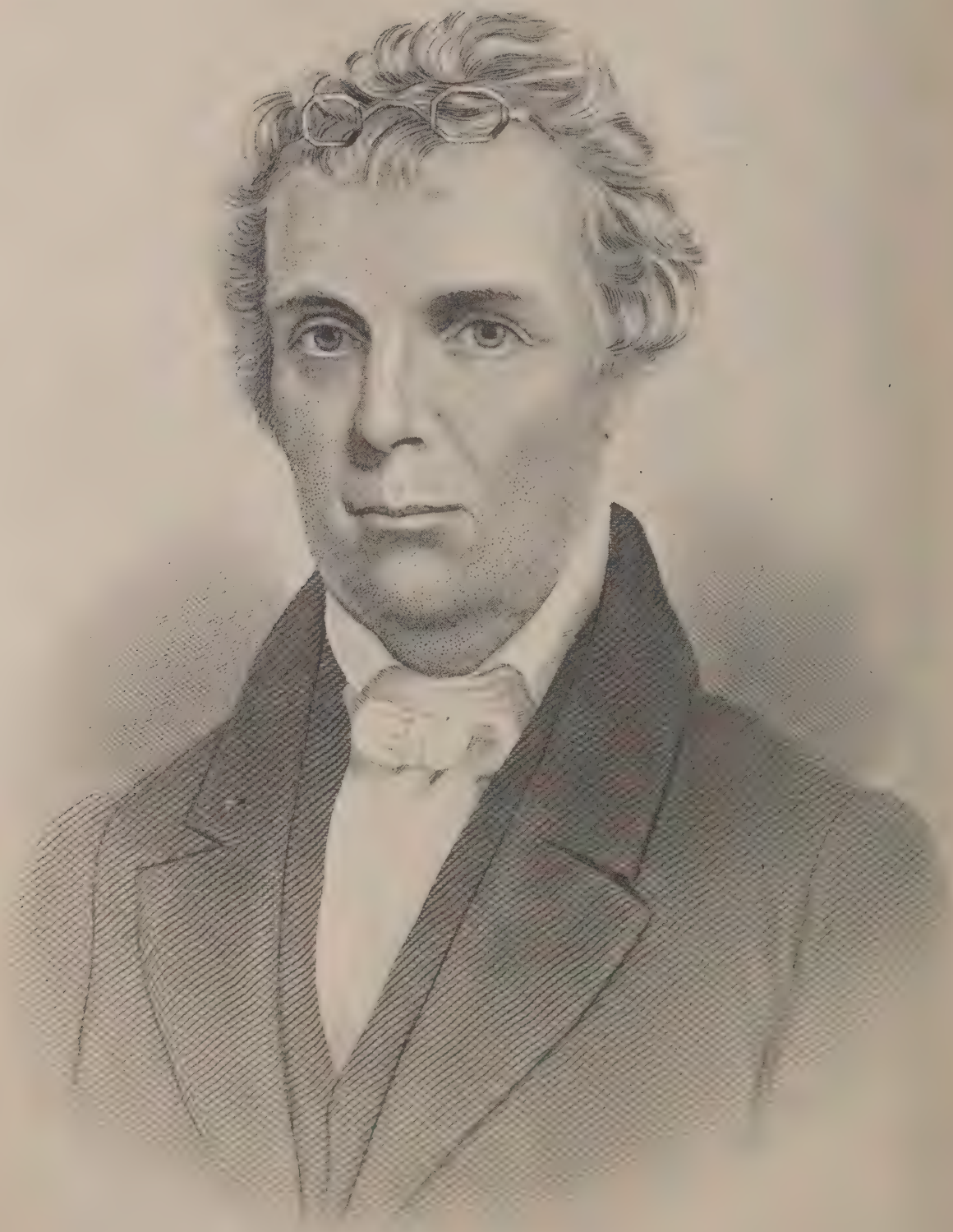

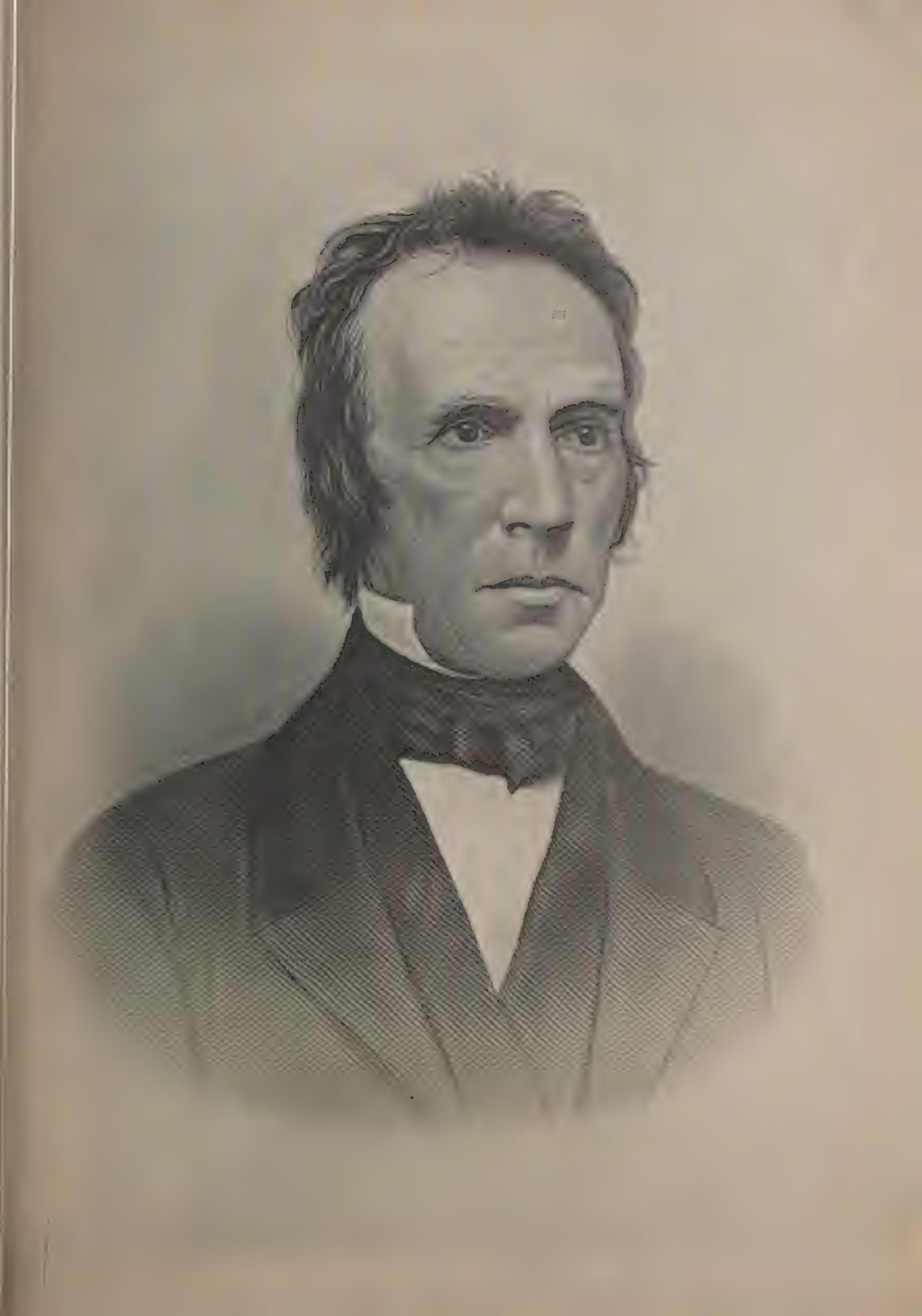

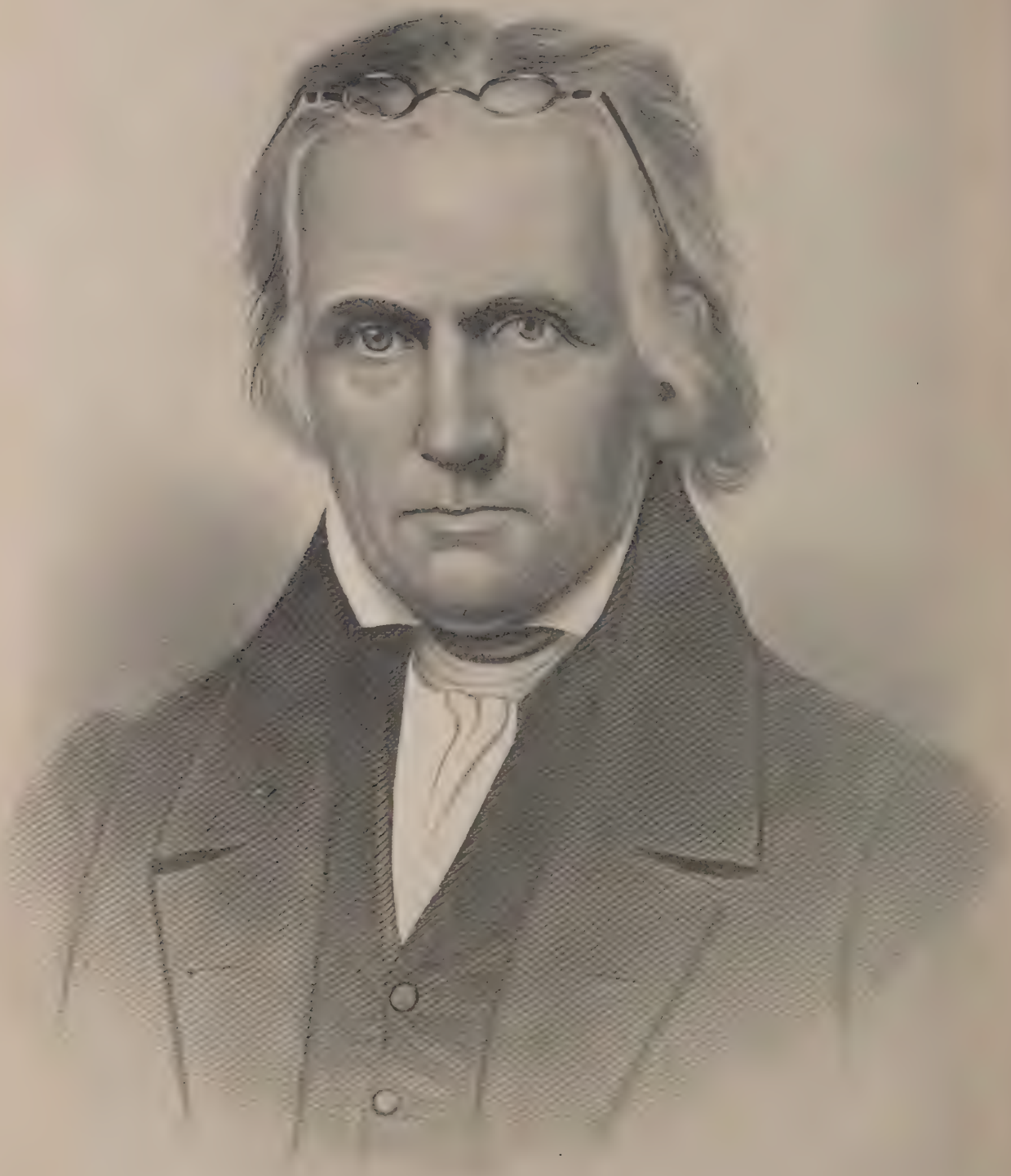

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MARCH 1923

15 CENTS

These pictures are of the Colegio Internacional at Asuncion, Paraguay. The top picture is of the whole student body. The Paraguayans are especially eager to place their children as boarding pupils in our school. Ohio through the Golden Jubilee is taking the responsibility of providing the Mary A. Lyons Hall as a home for girls. Miss Cynthia Allen of Cleveland is, through the Allen-Stone Fund, providing the first unit of the main school building. The middle picture is of the six boys of the sixth grade who all expect to continue their secondary work at the Colegio Internacional. These boys are from prominent families and we dare not say what their influence will be on the future of Paraguay. The bottom picture is of a group of budding athletes with Mr. Leach. Sports have never held the place in Latin America that they do among us. Our mission introduced basket ball into Paraguay and the boys take to it quite as eagerly as North American boys. The Colegio Internacional is rising rapidly in the esteem of leading Paraguayans. The only limit to its extending influence we set by inadequate equipment.

ANNUITY BONDS WILL STAND THE TEST

A recent issue of a St. Louis paper carried on its advertising pages 13 advertisements of stocks, bonds and mortgages. The interest paid ran from 4½ to 7%.

The bonds covered such items as the following:

Philippine Government, a city in Arkansas, Ohio [redacted] y, railway and corporation mortgages and bonds, stock of a paper concern, stock of an electric manufacturing concern, bonds of a tire and rubber company, the Texas Electric Railway, first mortgages on a lumber company, mortgages on a sugar company, preferred stock of a paper company, gold bonds of a street car company, mortgages on a telephone company of Pennsylvania.

On these same advertising pages, the news columns told of the fluctuation of prices of stocks, bonds, etc. These advertisements are evidence of the fact that the general public will invest in gilt-edge, safe securities.

¶ Christian People, in Planning Their Investments for the Year 1923, Should Remember that *United Christian Missionary Society Annuity Bonds* are as Safe an Investment as Can Possibly be Made.

1.—The annuity rate is as high as in any of the stocks and bonds named above when it is considered that annuity bonds are non-taxable.

2.—There is never any fluctuation in the price of the bonds or in the rate that is paid. It remains absolutely the same regardless of conditions.

3.—The reliability and dependability of these bonds is unquestioned. There is absolutely no question but that the annuity will be paid on time during the life of the donor.

4.—An annuity bond settles the question for all time as to the investment. There is never any worry about reinvestment or the loss of interest while seeking to find another safe investment.

5.—United Christian Missionary Society annuity bonds are like the Rock of Gibraltar,—solid, substantial, reliable, dependable; no storms of adversity can destroy them.

6.—A Christian husband could well investigate the question of taking out an annuity bond for the support of his wife after his death. Insurance companies make such arrangements, but the United Christian Missionary Society can offer inducements along this line that are as attractive as any other such investment. An annuity bond will provide a sure income for a wife as long as she lives, the annuity being sent every six months without notification or worry or waiting.

If You Are Interested, fill in the blank below, the information on which will be kept strictly confidential.

*Name*_____

*Address*_____

*Age*_____

PROMOTIONAL DIVISION,

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 LOCUST STREET ST. LOUIS, MO.

The Missiona[illegible] Cause Advances Ma[illegible]elo[illegible]

THOSE who think the world's s[illegible] going backward would do well to ponder the fac[illegible] low. Those who believe the wo[illegible] will not find confirmation in [illegible] earts warmed, their faith [illegible] lines more tha[illegible] once.

In the year 1875 the Foreig[illegible] Society wa[illegible] ized, one year after the Christian Woman's Board of Missions. In t[illegible] year the population of the United States was about 45,000,000. N[illegible] population of the nation is more than 105,000,000, having doubled in [illegible] than fifty years. In 1875 the wealth of the nation was about $35,000,000,000. In 1918 it was estimated to be $187,000,000,000. It will be seen that while the population gained more than one hundred per cent, the wealth increased more than five hundred per cent.

In 1875 the members of our churches numbered about 500,000. The last *Year Book* gives the membership as 1,310,296, a gain of one hundred twenty-eight per cent. Of course the increase in the wealth of the nation is typical of the increase in the wealth of the brotherhood.

The fact that the offerings of the churches doubled and sometimes quadrupled every ten years since 1875 shows that the brotherhood has had some heart in carrying out its foreign missionary program. The offerings to the Foreign Society and the Christian Woman's Board [illegible] Mission [illegible]w the gains for the twenty-year periods:

1879.....$[illegible]
1899..... [illegible]
1919..... 1,44[illegible]

The six societies that formed the United Christian Missionary Society received $2,427,842 in 1919. The United Christian Missionary Society and the six advanced to $2,702,731 in 1922.

The first bequest made to the Foreign Society amounted to $145. Later bequests have been made amounting to as high as $65,000. When the annuity plan was first started the annuity gifts were small, but after people fully understood what a safe investment annuity bonds were, the six societies received from 1888 to 1919 a total of $2,425,167 on the annuity plan. In the last two years the United Christian Missionary Society has received $210,448 in annuity gifts, while its constituent boards received $163,770, a total of $374,218.

Again, the increase in the leading contributing churches to missions has been most commendable. It was several years before any church gave as much as $600 in a single year. Last year 542 churches gave $1,000 or more to missions and the largest contributing church gave $19,583. There were nine churches which gave $10,000 or more.

This progress is encouraging. Our growth in missionary passion and vision and our gifts are increasing from year to year. But this is only the prophecy of what might be done if every member of every church should learn the facts of missions and practice the principles of stewardship. The field is white unto the harvest. Young men and women are ready to go. There is abundant means in the hands of Christian people. It only remains for it to be consecrated to the great task and a more encouraging report will be written in the next fifty years than for the half century just past.

[illegible]

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

April 1923

15 Cents

Yesterday and Tomorrow

To the young girl just entering into the promise of life and to the mother in Israel quietly slipping into the valley, the church owes alike joy and the peace that passeth understanding.

No. 129 $10,000.00

United Christian Missionary Society

ST. LOUIS, MISSOURI

ANNUITY BOND.

Whereas, John Doe of St Louis Missouri has donated to and paid into the treasury of the United Christian Missionary Society, a Corporation, the sum of Ten Thousand dollars.

Now Therefore, the said United Christian Missionary Society in consideration thereof, hereby agrees to pay to said John Doe during his life-time, an annuity of Six Hundred dollars, in semi-annual payments of Three Hundred dollars each payable March 1st and Sept 1st, said payments to cease on the death of said John Doe and the said sum donated by him as aforesaid is to be considered as an executed gift to said United Christian Missionary Society, and to belong to said Society, from this date, without any account or liability therefor. Signed and sealed at St. Louis, Missouri, this 1st day of March 1923.

UNITED CHRISTIAN MISSIONARY SOCIETY.

Attest ..... RECORDER. By ..... PRESIDENT.

FACSIMILE

THE ABOVE IS A FACSIMILE OF THE UNITED CHRISTIAN MISSIONARY SOCIETY ANNUITY BONDS

The confidence of the people in these Bonds is indicated by the fact that the Society issued an Annuity Bond every other day during the entire month of January and one for every other day for the first sixteen days of February.

If you are interested, you may secure free and confidential information, leaflets, application blanks and sample Bond by filling in the following blank and mailing to

Name _____

Address _____

Age _____

Promotional Division,
United Christian Missionary Society,
1501 Locust Street, St. Louis, Missouri

THE EUCHARIST

By Leland William Porter

The paschal lamb was slain; the doors were bloody red;
The sad Egyptian masters were watching by their dead;
The silences of midnight were never more profound;
But Israel was girding for a journey outward-bound.

The desert sands for two-score years were trodden in a maze;
A million plodding pilgrims were living out their days;
Another million youths and maids were gazing far afield,
Athrob with promised conquest within their bosoms sealed.

Twelve centuries and more of traditions dearly kept
By forty generations who with their fathers slept; —
A nation gathered gaily to keep its Holy Day; —
A Carpenter was girding for a journey Homeward-way.

"As often as you eat this, and whensoe'er you drink
It shall not be of Egypt and the desert that you think;
My body deadly broken and my life-blood flowing clear
Shall hence be your traditions, in testament most dear."

The Paschal Lamb was slain; the earth was bloody red;
A Fellowship dismembered was watching o'er its dead;
The silences of midnight no note heard from the tomb,
And all earth's grief and sorrow seemed in one upper room.

An angel sat at rest; the stone was rolled away;
The sacrifice was finished; Death could not hold his prey;
There, walking in the garden, the Great Adventure o'er,
Love found its Prince Immaculate, alive forever more!

"As often as you eat this, and whensoe'er you drink,
It shall be of my suffering that I would have you think.
But, eating o'er, and drinking, you shall rise up anew,—
My resurrection girds you for The Way that calleth you."

First Christian Church,
Aberdeen South Dakota

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

May 1923

15 Cents

—*Courtesy of Front Rank*

A LEADER'S LAST WORD

After President L. O. Lehman had given his life to redeem Eureka College, the following startling document was found among his papers.

What Is at Stake in the Endowment Campaign?

DO the friends of Eureka College realize what is at stake in the Endowment Campaign? Not the things which would be mentioned in a sentimental or religious appeal, but the actual economic resources?

We get so accustomed to thinking of the college as an institution with an appeal that we easily forget that it is also an institution with real, tangible assets and that the continued use of these assets in educational work is involved in the completion of the campaign. No one is disposed to cry danger unnecessarily, but it is impossible to escape the fact that the college must have the proposed new endowment to live and must have it soon. These proposals are based on an irreducible necessity.

The resources at stake resolve themselves into three classes;

1. The conditional amounts pledged on the campaign thus far.
2. The present actual assets in the hands of the trustees.
3. Prospective assets which are independent of the campaign.

These various assets and resources are listed below:

1. The Conditional Pledges on the Campaign thus far;		
(1) The gift of the General Education Board	$135,000.00	
(2) Pledges by other donors	212,556.67	$ 347,556.67
2. Present Actual Assets in the Hands of the Trustees;		
(1) Investments in real estate and equipment (This property would largely lose its value if an attempt were made to transfer it. It could hardly be sold for ⅓ its value.	$345,000.00	
(2) Present Productive Endowment (Much of this would have to be returned to donors or their heirs if the college were discontinued or removed to another location.)	202,008.46	
(3) Money on which college must pay annuity (This would revert to the donors if the college were discontinued.)	96,450.00	$ 643,458.46
3. Prospective Assets Independent of the Campaign; (These would all have to be re-assigned.)		
(1) Additional prospects from the Men and Millions Movement if its pledges are collected, at least	$100,000.00	
(2) Wills and bequests in favor of the college, some of which are now in process of settlement, at least	200,000.00	
(3) Knox P. Taylor Chair endowment, now amounting in cash and pledges to more than	26,000.00	$ 326,000.00
Grand total of these resources, present and prospective		$1,317,015.13

It is doubtful whether even $300,000.00 of this could ever be transferred to another institution or to another location. No one can even make a fair guess as to what would happen in any such case. The important consideration is that *all these resources can be made effective investments for the promotion of Christian education through Eureka College if $178,000.00 more can be added; and that the whole investment is placed in jeopardy if these added resources are not forthcoming.* The ratio is 6 to 1. Every pledge from this on until the minimum is reached has a potential value of six times its amount. Shall the Disciples of Christ in Illinois place their whole educational investment in jeopardy for want of $200,000 more to make it effective?

L. O. LEHMAN.

THE 224 HAPPY AND SATISFIED ANNUITANTS WHO HAVE INVESTED $233,121.42 IN OUR ANNUITY BONDS (AVERAGE PER ANNUITANT $1,040.72) SINCE OCTOBER 1, 1920, CONSTITUTE THE BIGGEST ARGUMENT IN FAVOR OF THE ANNUITY PLAN.

Fill in the blank below and free literature, application blank and sample Bond will be sent.

NAME .....

ADDRESS .....

AGE .....

Promotional Division,
UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Mo.

Movie Night at Brotherhood House, Chicago

They have paid two cents each for this regular Monday evening entertainment given by the workers of the United Christian Missionary Society. The film is educational and at the same time so interesting that even the fact that they themselves are being photographed fails to divert the patrons' attention.

This is Brotherhood House

By

Karl Borders

Conceived in the love of a million hearts and more,
Born and sustained of their sacrifice; and
Dedicated to the service of this neighborhood
In His name who was servant of all.

This House is no respecter of creed or race or tongue
But seeks to find in all alike the sometimes hidden
Threads of human fellowship and to weave these
Into the gorgeous garment of brotherhood.

We know but one supreme value, human life,
Those of us who live and work here as neighbors and friends
Have but one purpose in every plan for work and play,
That life may be enriched and ennobled through life.

May every man and woman, boy and girl, who enters these doors,
No matter whence he came, sense here this mighty spirit
Of comradeship and thereby live in this community
A life that is more brotherly and hence more worthful.

1104 W MONTGOMERY
SPOKANE WASH

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

JUNE 1923

15 CENTS

SPOKANE UNIVERSITY

Junior Missionaries on the Job

NEXT to the medical missionaries, children are the best ice-breakers for the gospel. They may even rank first, because they enter all the fields, while in certain lands the foreign doctors are not needed. Everybody loves every baby, but the missionary's baby comes in for extra attention because he is different from the myriads of infants that swarm about him, and you do not have to be a Betty R. Brown to know that extra attention to any baby means additional love for that baby. When you love a baby it is hard to dislike and distrust his parents. Still more, the men and women of mission lands recognize the very presence of the missionaries' children among them as a guarantee of good will and good faith. The Tibetans might suspect that Roderick A. MacLeod is out for adventure or money, but they know his son Shelton has no ulterior motives, and they accept the baby as a pledge and sign of the father's sincerity. At the same time the missionaries are too wise to try to unduly capitalize their children. They let them grow up naturally and wholesomely as any other Christian children should, and accept gratefully as by-products whatever influence they unconsciously exert for the extension of Christianity.

From Rath, India

Myrtle Dorothy Bierma with the Christian cook and his baby girl.

Next to their mothers the junior missionaries bear the heaviest part of the cost of missions. The high mortality of former years has been reduced greatly, but still no mission field is without its handicaps on the health of little children. They are always in peril of "the pestilence that walketh in darkness." Then to go six years at a time without a chance for a visit "out to Aunt Mary's" or to grandmother's, and to grow up without ever playing or fighting with one's cousins, is more than a sentimental loss. This is bad enough where there are visitable friends and neighbors, but the missionary must place careful restrictions upon his children's associations, and no healthy child likes to be shut in. Only as the Christian community grows can the liberty of the missionary's child expand. To cap the climax, when at last the time of furlough comes, he finds himself a stranger at "home" and wants to get back to heathendom as quickly as possible! Then comes a day when he must let his father and mother return to his familiar "foreign" land while he remains in his strange "home" land for six interminable years of school-days and vacations without ever a sight of his parents. Oh, this being a junior missionary is expensive in coin of the heart!

Shelton MacLeod with Lozong Chudren, a Tibetan Orphan, at Batang

Next to the martyrs the children of the missionaries have the greatest reward. Theirs is the best blood of earth. On the whole there is a clearer conscious relation with God in their homes than anywhere else. They know the discipline of self-denial without the paralysis of abject want; must do without many things that only hinder or hurt but have the few things and the innumerable ideas that help. They grow up with at least two languages and perforce enjoy the expansive influence of world-wide travel. The international mind, acquired by so few others and then with such difficulty, is native to them. Of all the elect children of the manse, the children of the missionaries are the most highly favored. Let us get acquainted with them. Let us enter into fellowship with them. Let us strive to prove worthy of them. Yes, helping, suffering, triumphing, the children of our missionaries are the finest product of North American Christianity and our offering on Children's Day will gauge our fitness to call them ours.

A prominent lawyer of sound judgment and wide experience has this to say about United Christian Missionary Society Annuity Bonds:

Annuity Bonds of national missionary and benevolent organizations, which have the support of practically the whole communion, are safe. It is quite certain that no communion would permit one of its national societies to go into bankruptcy or fail to fulfill its obligations.

Banks and trust companies fail, notwithstanding the effort of the national and state governments to exercise a supervision over them. This supervision after all can only be a partial supervision, as the many, many failures will show. Therefore, it follows that money left in trust with a bank or trust company is probably safer than money left in trust with an individual. Nevertheless, it is not absolutely safe. Money, however, invested with one of the national missionary organizations under an annuity contract would almost be absolutely safe.

If you are interested, fill in the blank below and free literature, application blank and sample Bond will be sent. (All inquiries will be kept strictly confidential.)

NAME .....

ADDRESS .....

AGE .....

Promotional Division,
UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Mo.

—*Photograph from the Philippine Bureau of Science*

The University of Santo Tomás in Manila

A section of the University of Santo Tomás in the Intramuros or "Walled City" of Manila, showing the monument of the Dominican Father, Miguel Buenavides, who founded the University in 1611, twenty-five years before the foundation of Harvard, America's oldest institution of higher learning. It is still conducted by the Dominicans, has about eight hundred students and has been completely modernized in most of its departments since the American occupation.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

JULY 1923

15 CENTS

—*Photograph by Gray's Studio.*

Mr. and Mrs. Walter M. White of Memphis, Tennessee, with their daughters: left to right; standing, Frances, Adele and Jane; sitting, Bess and Xina.

In the Line of Succession

CHURCH life is family life transplanted to the large. The first churches were in Christian homes. This is the apostolic ideal. Church workers come naturally from homes where the ideal is Christian service. Church troubles grow out of home troubles; for we either acquire or miss the fine art of living together in the close relations of the family group. The very life of the church is wrapped up in the maintenance of a Christian type of family. The Scriptures show Timothy to be the product of his mother's and grandmother's faith. Infant, struggling churches were indebted to that modest home for their leadership. Paul himself, though minimizing Jewish family privilege, still unconsciously reveals how great a place his Tarsus home had in his own fitness to carry on his work. It is not by accident that the farm and the parsonage produce most of the ministers and missionaries. The call to preach the gospel is largely a call to an entire circle of loved ones. The tumult of life's tempestuous sea is not nearly so apt to shut out the voice of Jesus as is the insulation of family worldliness. To members of families where unfeigned faith abounds, life decisions for full time religious service are but items in a challenging family program. The quickest and surest method of recruiting religious workers is for the church to make a primary aim of its pulpit and school the long neglected duty of imparting an aggressively Christian ideal to every home. . . . . The Christian home reaches its climax in equipped and consecrated children. Royalty in the service of the King of kings generally runs in family lines, but it is transmitted by faith rather than the flesh. The family as a unit takes pride in leaving the world better for its existence. Significant heredity is social and spiritual heredity. The family that sows to the spirit shall of the spirit reap life eternal.

—*From Charles Darsie's forthcoming book, The Christian Family.*

MORE THAN A QUARTER OF A MILLION

A Prophecy

THE annuity receipts for the United Christian Missionary Society since October 1, 1920, when it began active operations, have now passed the QUARTER OF A MILLION mark. In fact, Annuity Bonds have been issued for $255,348.62. This is certainly a great record for the first two and a half years of active service.

THIS IS ONLY A PROPHECY of still larger annuity gifts when the advantages of United Christian Missionary Society Annuity Bonds are fully understood.

Three great underlying principles and motives have moved these friends to make such liberal gifts:

1—FAITH. These donors have faith in the society. They have faith in the stability and permanency of United Christian Missionary Society Annuity Bonds. They have faith that the annuity will be paid every six months without notification. The society has never broken faith with a single annuitant on this point. They have faith in the officers and in the executive committee of the society. They have faith in the missionary growth and development of the brotherhood.

2—HOPE. They hope that the strength and stability of the society will increase from year to year. They hoped for and have now secured a safe investment for their money, which relieves them of all care and worry. They have hope that the Great Commission of our Lord will some time be realized. Hope has caused them to make an investment which will bring joy to their earthly lives and which will lay up treasures for them in heaven.

3—LOVE. Love has prompted these annuity gifts—love for the church; love for the missionaries here and over yonder; love for the aged ministers; love for orphan children; love for homeless congregations; love for Christ who gave himself to redeem the world and who has prompted them to contribute some of their money for the redemption of the world.

FAITH, HOPE, and LOVE have combined in making these gifts. What a marvelous combination! After the death of the donors, Faith, Hope and Love will administer these gifts to bring glory and honor to our Lord, "whose we are and whom we serve."

Wanted: A million dollars in annuity gifts in the next two and one-half years, prompted by ***Faith, Hope*** and ***Love.***

For further information, sample Bond and application blank, fill in the blank below. (All inquiries will be kept strictly confidential.)

NAME .....

ADDRESS .....

AGE .....

Promotional Division,
UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Mo.

A Litany

From the sins that divide us; from all class bitterness and race hatred; from forgetfulness of thee and indifference to our fellowmen; from war and the preparation for new wars;

Good Lord, deliver us.

From the corruption of the franchise and all civil government; from greed and hardness of heart against our neighbor; from the arbitrary exercise of power;

Good Lord, deliver us.

From fear of unemployment and the evils of overwork; from the curse of child-labor and the unequal burdens of womanhood; from all ill-paid toil;

Good Lord, deliver us.

From the luxury that enervates; from the poverty that stultifies;

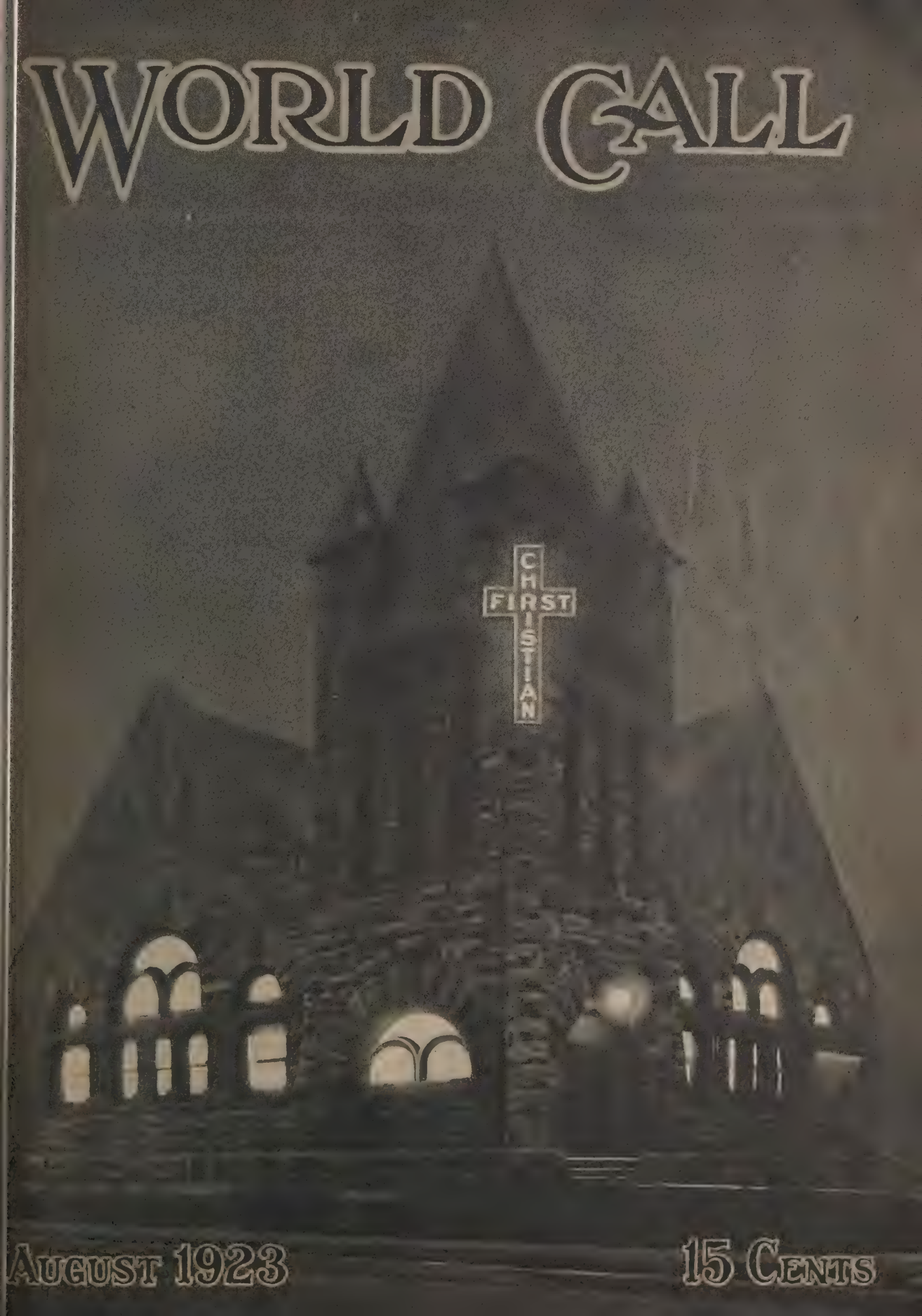
Good Lord, deliver us.

Adopted for use in the Reformed Churches of America

MRS CORA UTZ
R R 8
SPOKANE WASH

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL



AUGUST 1923

15 CENTS

A Call to the Mountains—Come

THE International Convention of Disciples of Christ to meet in Colorado Springs, September 3 to 9, is to be a call for all the brotherhood to unite in prayer. As the program committees some months ago began the preparation for the Colorado Springs Convention there was unanimous conviction that the dominant note of this Convention should be that of prayer. The fields of the world are white unto harvest. For the past several years, indeed since the new world emerged from the recent holocaust of war, the opportunities for ministry and mercy have been overwhelming. Every land has been open to the gospel and many nations that hitherto were bases of supplies for Kingdom extension have become themselves objects of imminent need. The man power of the world has been so reduced as to make those stagger who have been carrying on. America has been swept with tides of commercialism, industrial unrest, youthful crime, self-indulgence. Amidst it all the church has faced her task unprepared to enter in because of beclouded vision and lack of funds and divided forces. As we gather at Colorado Springs we are bid to lift up our eyes and look out upon the fields, white unto harvest, while we unite our hearts in prayer.

The Convention will assemble on Monday afternoon, September 3, with the annual meetings of the Board of Managers of the United Christian Missionary Society, and the Board of Education. Tuesday morning will be given to the annual meetings of the old boards, the American Christian Missionary Society, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions, while the committee on recommendations of the International Convention and the nominating committee of the United Society will also assemble for organization.

Tuesday afternoon, the first general session of the Convention will be called to order by President T. W. Grafton of Indianapolis, and following the brief presentation of annual reports, the Convention will be turned into a vast prayer meeting under the leadership of E. H. Wray of Buffalo with the Convention motto as the theme:—

The Fields Are White—Pray

Throughout the entire Convention this theme will be stressed and frequently the Convention will be called from the consideration of business and the inspiration of addresses to a season of quiet prayer.

Home mission fields will be considered on Wednesday as will also the ministry of mercy and the strategy of church erection. Among the speakers will be E. V. Stivers, John Stuart Mill, Charles G. Stout, Charles E. Cobbey, Mrs. Jasper T. Moses, Mrs. Effie L. Cunningham, J. N. Ervin, W. S. Buchanan, Claude E. Hill, Floyd Shook, Mrs. J. C. Gentry, Hon. Ben C. Hilliard and M. L. Pontius. At the noon hour Karl Borders will speak on "Religious Conditions in Russia" as recently observed.

Thursday will be devoted to the consideration of foreign mission fields and the religious education of childhood and youth. Missionaries will tell of Mexico, South America, Porto Rico, the Philippines, China, Japan, India, Africa and Tibet. W. P. Reagor, E. S. Smith, David H. Owen, Mrs. W. U. Smith, C. A. Cole, S. E. Fisher and W. C. Pearce are also announced to speak. President Paul will tell of the Orient as he has recently seen it and Dr. Royal J. Dye will bring his heart message of the Dark Continent.

Friday morning will see the presentation of the claims of the ministry and also the work of the Board of Temperance and Social Welfare. W. R. Warren and Alva W. Taylor are to be the principal speakers. The afternoon and evening will be devoted to the cause of Christian Education as our colleges are seeking to care for it. H. O. Pritchard and the Board of Education will have charge.

Saturday is to be devoted to the claims of the local church. It is only as the local churches prosper that the Kingdom can be extended. *Church Worship, Church Finance, Church Leadership* and *The Church and its Young People* are among the problems to be discussed. An hour will be given to the consideration of the state missionary societies, which is also a new feature of our International Convention programs.

Evening Hours of Inspiration

The evening sessions are to be of unusual interest. Tuesday night will come President Grafton's address. Wednesday evening there will be the introduction of the missionaries at home and abroad, and R. H. Miller will speak on the United Christian Missionary Society. Thursday evening the women will forecast the Golden Jubilee which we are to celebrate a year hence and which is already engrossing the hearts and minds of the women. Saturday the young people under the direction of H. L. Pickerill will tell of "Factors in Determining Life Purposes." It will be remembered that the young people made a notable contribution to the Convention program at Winona Lake last year.

The program is rich in its morning prayer services, one of which will probably be held in the Garden of the Gods, and in its morning conferences devoted to religious education, missionary education, stewardship, evangelism and Christian unity. Each evening in beautiful Acacia Park there will be a vesper service under the direction of Jesse M. Bader. Each evening also there will be an introductory sacred concert under the leadership of W. E. M. Hackleman who will have charge of the Convention music. A unique feature will be the Scripture reading each evening by H. H. Halley.

Sunday will be as usual the day of climax. The Convention Sunday school led by A. O. Kuhn, Rocky Mountain superintendent, will be followed by the Convention sermon by J. H. MacNeill. The afternoon communion service will be as usual without address and will be followed by the hour of prayer led by Mrs. Ida W. Harrison. Sunday night will be in charge of the Commission on Christian Unity.

Colorado Springs is making every preparation for the coming of the Convention. Floyd A. Bash, pastor of the First Church, has his committee organization perfected to look after every detail. The Auditorium in which all sessions will be held is a new building seating some five thousand people and is almost ideal in its appointments. The committee on recommendations will have a comfortable place in which to meet, and the exhibits will be well cared for in smaller rooms under the same roof. The First Christian Church, the First Presbyterian Church, the First Baptist Church, and the Council Room of the City Hall are all within two blocks of the Auditorium and will be used for board meetings and conferences. The railroad rates as announced are unusually low.

This is the first time our International Convention has ever arranged to meet in the Rocky Mountain region. Colorado Springs is at the base of Pike's Peak, and is itself a mile above sea level. Cool nights and clear days with crisp air and a new spirit of vigor are assured. The Convention promises to be a mountain top experience. Even as the Master was accustomed to do with his early followers, it is hoped that a large number of his disciples today may heed the call to come with him into a high mountain apart to pray.

BUY AN ANNUITY BOND

Start the New Missionary Year Right

Since October 1, 1920, beginning the active operation of the United Christian Missionary Society, it has received in annuity gifts and issued Annuity Bonds for $267,598.62.

$96,550 was given on the annuity plan this last missionary year.

WANTED

$200,000 in annuity gifts by June 30, 1924

STRONG POINTS OF OUR ANNUITY BONDS

1. Reliability, safety, permanence.
2. Promptness on part of the Society in issuing the bond and promptness in paying the Annuity.
3. Freedom from worry on part of donor.
4. Satisfaction to donor in knowing while living that money goes to a good cause.
5. Money at death of the donor helps to establish the Kingdom of God on earth.

BUY AN ANNUITY BOND

BUY IT NOW

Fill out the blank below for confidential information, including Annuity pamphlet, application blank, etc.

NAME _____

ADDRESS _____

AGE _____

Promotional Division
UNITED CHRISTIAN MISSIONARY SOCIETY,
425 DeBaliviere Avenue,
St. Louis, Missouri

THE CROSS

I see my Savior's cross,
Far in the distance, still it beckons me,
And points me to the goal.
The while I count my dross,
Cares, sordid purpose, treasures of the world,
Dim and distort, and ofttimes hide
The vision of my soul.
Yet, ever and anon, it reappears,
White, shining, set apart,
It greets my contrite tears,
It shames my wasted years.
I see my Savior's cross,
Far in the distance, still it beckons me.

INA DULEY OGDON

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

September 1923

15 Cents

Some Victories of the Past Year

FOR a missionary society, victories mean financial advances. To be sure, there are many victories in the missionary program which do not involve money. On the other hand, it takes money to support all phases of the work at home and abroad. Great financial gains always mean increases in the work, and that new calls may be answered and urgent opportunities met.

A review of the past year shows that in some respects this has been our greatest missionary year. The United Christian Missionary Society, in all of its various departments for the twelve months, July 1, 1922, to June 30, 1923, had receipts as follows:

General Fund	$1,767,211.03	
Special Fund	885,832.38	
Receipts of six old boards	259,113.77	
Total Receipts	$2,912,157.18	
Total receipts from same sources last year	2,702,730.76	
Total Gain		$209,426.42
This year the receipts in the General Fund, including Men and Millions money, amounted to	$1,767,211.03	
Last year the receipts in the General Fund, including Men and Millions money, amounted to	1,707,037.15	
Gain in the General Fund		$ 60,173.88

The churches made a great record this year. 3,388 churches—a gain in contributing churches of 213—gave a total sum of $599,814.94. This includes special funds. This is a gain of $75,648.63. The average per church was $177.04.

The Sunday schools also made a good gain. 4,078 Bible schools gave $397,622.46, a gain of $10,639.36. This is an average of $97.50 per school.

The individual giving is always interesting. Gifts from $25 and $100 up to $1,000 and over are received during the year. The individual gifts this year amounted to $139,433.12, a gain of $12,365.75. This includes gifts from thirty-two individuals who are supporting living link missionaries either at home or abroad.

The annuity gifts for the year amounted to $96,450. This brings the total annuity gifts to the United Christian Missionary Society, since October 1, 1920, up to $267,598.62. That's a fine record for less than three years of active operation. The annuity fund will grow in favor from year to year.

The Shelton Memorial Fund, up to June 30, 1923, amounted to $87,548.44. This is a great record when it is considered that the offerings to the fund were voluntary; that no apportionment was sent out, and only love for the work of Dr. Shelton prompted the donors to make these gifts. When the woman's societies of Kansas and Oklahoma realize their full Jubilee aims, which include Shelton Memorial, the full amount of $100,000 for this fund will be realized.

All in all, it has been a great, good year. To be sure, there have been many problems, perplexities and some criticism and misunderstanding; but on the other hand, "behind the clouds, was the sun still shining." The churches of the brotherhood believe in going forward. They believe in the great commission. They believe that the command of our Lord to "go into all the world and preach the gospel" is still binding upon the churches, and they are giving their sons and daughters and gifts to extend the Kingdom of God throughout the world.

The United Christian Missionary Society, for these victories reported above, sends its grateful word of appreciation to all of the churches, and prays that through mutual cooperation and understanding, the coming year may record still greater achievements which will bring honor to our Lord.

SLOGANS FOR THE NEW MISSIONARY YEAR

1. $150,000 in Annuity Gifts by June 30, 1924.

The Annuity Plan of the United Christian Missionary Society grows in popularity from month to month. New gifts are received nearly every week.

There's a Reason.

The annuity is always paid on time. The Bond is absolutely safe and non-taxable. The United Christian Missionary Society is growing in popularity and favor among the people. Six per cent is paid to donors fifty years of age and over as long as they live.

Invest in an Annuity Bond now. Send check, and the Annuity Bond will be issued the same day check is received. Help us reach our aim of $150,000 this year.

2. $250,000 written in wills in favor of the United Christian Missionary Society by June 30, 1924. Your will may be made in favor of any department of the Society, or to the Society without designation. Your wishes will be carried out in either case.

The form for making the will is as follows:

> *I bequeath to the United Christian Missionary Society, an Ohio corporation, whose headquarters are, at this time, in St. Louis, Missouri, the sum of ($ _____) _____ dollars.*

Please send us information for our files when you have made a will in favor of the United Christian Missionary Society. This may avoid litigation later on. A copy of the will is preferable, and will be held strictly confidential. Help us to realize our goal of $250,000 in Christian wills by June 30, 1924.

Confidential information, including an annuity pamphlet, application blank, sample Annuity Bond and pamphlet on making wills, will be furnished free on application.

Fill out the blank below requesting information.

NAME _____

ADDRESS _____

AGE _____

Promotional Division,
UNITED CHRISTIAN MISSIONARY SOCIETY,
425 DeBaliviere Avenue,
St. Louis, Missouri

Auditorium of the Convention at Colorado Springs, September 4 to 9

To Refresh Our Spirits
To Unite Our Hearts
To Project Our Plea

IT was the Lord who planned for the ancient Hebrews to gather three times each year in their national feasts. There must have been much wisdom in it, therefore. Some of that wisdom we can see. No doubt, God sees much more than we can show each other.

1. One thing is clear: those annual gatherings unified the Hebrews. Anyone who has watched our national conventions knows that the conventions develop a unity of spirit, a likemindedness of purpose that is of inestimable worth. Certainly the Disciples of Christ need every aid to unifying.

2. That unity of the old Hebrews was more than pleasant, it was a power While their aloofness from others rendered them too narrow, it enabled them to maintain their "distinct plea" in the world monotheism. And so in a conscious unity the Disciples find strength to deliver their special plea. Scattered strength will weaken that plea.

3. We have an incentive and a need for getting together in general assembly which the Jews did not have. They were a non-missionary people. Judaism was to prepare a special people. They were to avoid contact with others lest they be led astray. But Christianity is a missionary religion. We are a people set to carry our religion to the last man. All the more we need the counsel, the fellowship, the contact, the wider outlook that comes through the convention as in no other way.

If God set three festivals for a non-evangelistic people, how much more does he expect us, a missionary people, to come together.

Will you keep step with the needs, spirit, opportunity of our people, and the expectancy of our God? Come to Colorado Springs ready to make it a success.

Fort Worth, Texas COLBY D. HALL

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

October 1923

15 Cents

The Japan Disaster

WHEN the first reports of the earthquake and fire in Japan reached America, just as the convention was assembling at Colorado Springs, great anxiety for the safety of the missionaries was felt there and throughout the brotherhood. The chief human ground of hope was the knowledge that the missionaries make it a rule to spend the month of August in the hills.

A cablegram was sent at once to the China mission of the United Christian Missionary Society asking them to learn the facts as quickly as possible and report by cable. As day after day passed without any direct word from either the China or the Japan mission, our concern naturally grew.

Finally a cablegram reached headquarters and was relayed to Colorado Springs in time to be read to the missionaries and friends at the annual Sunday breakfast on the last day of the convention.

By this time the press dispatches had made known the districts of Tokyo where the destruction of property was practically complete and the loss of life heavy. These included most of our work in Tokyo, and the long silence made us fear that some of the missionaries had returned to the city and had been caught in its destruction. The cablegram brought great relief and its reading was followed by a spontaneous burst of applause, which immediately gave way to prayers of thanksgiving.

POSTAL—TELEGRAPH—CABLEGRAM

Karuizawa, September 7
Go, St. Louis.

All our missionaries and Doan safe. Notify relatives by telegraph. Mission property greatly damaged. Definite word later.

Young

What mattered the loss of property worth a hundred thousand dollars if the missionaries were safe! But still there remained grave concern for the Japanese Christians. Toward restoring the property Mr. and Mrs. Clifford S. Weaver asked the privilege of giving the first thousand dollars in memory of Mrs. Weaver's parents, Mr. and Mrs. John Gustine Courson. Then C. G. Kindred volunteered a pledge of fifteen hundred dollars from the Englewood Church of Chicago. The balance will come as readily in thank-offerings for the lives of the missionaries.

Karuizawa, where the cablegram was dated, is the place where the missionaries were spending their vacations. The delay in sending the word was probably due both to the difficulty of getting access to the one remaining cable out of Japan, and also to the slowness of communication within the island both with the cable terminal and with the few missionaries at other points than Karuizawa.

It is understood that the cablegram covers the Maddens, Cunninghams, Beattys and other independent missionaries. The names and stations of the missionaries of the United Christian Missionary Society in Japan are as follows:

Akita

Miss Gretchen Garst
Miss Mary F. Lediard
Mr. and Mrs. C. F. McCall

Tokyo

Miss Rose T. Armbruster*
Miss Bertha Clawson*
Miss Edith Hagin
Mr. and Mrs. J. B. Hunter
Mr. and Mrs. R. D. McCoy
Miss Ada Scott
Mr. and Mrs. B. E. Watson
Mr and Mrs. C. H. Wilson*

In the Language School

Mr. and Mrs. Ira D. Crewdson
Mr. and Mrs. K. C. Hendricks
Miss Lois Lehman
Miss Amy Jean Robison
Miss Jessie Trout

Fukushima

Miss Helen Richey
Mr and Mrs. T. A. Young

Osaka

Miss Jessie Asbury
Miss Bertha Douglas
Mr. and Mrs. W. H. Erskine
Miss Jewel Palmer*
Mr. and Mrs. C. E. Robinson

*On furlough in America.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

LEGAL POINTS ON MAKING WILLS

Christian people should carefully consider the legal processes by which they leave money or property to Christian enterprises. The following points should be remembered:

1. A will is a paper disposing of one's property to take effect after death. It should be drawn up by an intelligent lawyer and signed by two or more persons not interested in the estate.

2. The will should be drawn while the testator is in good health. Deathbed wills are the most easily broken. In some states they are void.

3. An executor or executrix should be named in a will, otherwise the state will name one at increased expense.

4. The will should specifically provide for the wife and children. They must be named as to the amount each is to receive. A husband and wife may make a joint will, or they may each make separate wills.

5. A will should be placed where it cannot be easily destroyed. Perhaps the safest plan is to place it in a safe deposit vault or in the custody of some trustworthy and disinterested person. Another protection is to have wills made in duplicate and held in separate custody.

6. A testator who has property in different states, must be guided by the laws of the states where the property is held; for instance, in California, Montana and Georgia, a testator leaving wife or descendants, cannot give more than one-third to charity.

7. In making bequests to the United Christian Missionary Society, it should be remembered that a will must be executed for a certain period before it becomes operative. In some states, if the testator dies within thirty days after the will is drawn, it is void. In another state, the period is ninety days, and in still another, one year.

8. To avoid litigation, the legal name of the society receiving bequests should be clearly given. It should be ascertained also whether the law of a given state permits of that kind of a bequest.

MAKE A CHRISTIAN WILL

Include the United Christian Missionary Society in your bequests.

AIM FOR THE YEAR — $250,000 WRITTEN IN WILLS IN FAVOR OF THE UNITED CHRISTIAN MISSIONARY SOCIETY

A proper legal form follows:

I bequeath to the United Christian Missionary Society, an Ohio corporation, whose headquarters are, at this time, in St. Louis, Missouri, the sum of ($_____)_____Dollars.

ANNUITY BONDS ARE AS GOOD AS WILLS

In fact an annuity gift is an executed gift without further process of law. If you are fifty years of age and over, the society will pay you six per cent (6%) on annuity gifts as long as you live.

For tracts, pamphlets, application blanks, etc., on Wills and Annuity Bonds, fill out the attached blank. (Your request will be held strictly confidential.)

NAME.....

ADDRESS.....

AGE.....

Promotional Division
UNITED CHRISTIAN MISSIONARY SOCIETY,
425 DeBaliviere Avenue,
St. Louis, Missouri

The Call

WHEN they were come to Mysia they assayed
Into Bithynia to go. But they
Were hindered, Timothy and Paul;
The spirit suffered not,— and they obeyed;
Toward Troas they continued on their way.
From Macedonia then came the call.
I, too, began a journey and was bound
To reach a destination then in view.
Then, all at once, it seemed the way was barred.
Rebellious was my soul, nor peace was found;
As one confused, I knew not what to do.
My restlessness increased; the yoke was hard.
And then, likewise to me there came a call,
And with it peace returned, transcending all.

HELEN E. MCDONALD.

William Woods College.

711

WORLD CALL

NOVEMBER 1923

15 CENTS

National Convention of Negro Disciples of

One of the most heartening phases of the history that is now being made in the United States is the changed attitude of the better class of American Negroes. They are no longer satisfied to imitate white people but with dignity, earnestness and intelligence are undertaking to realize their own destiny. The ideals and aspirations of those who have caught the vision of a Negro race worthy of the white man's respect is rapidly permeating the masses. All discerning white people will rejoice to see this day and will

Young People's Conferen

Young people's conferences are occupying an increasingly important place in the program of Religious Education. During the week of July 23-30 there was held in Enid, Oklahoma, an inspiring gathering of young people from Oklahoma, Kansas, Ohio and Arkansas, with a total enrollment of 122. Classes

s City, Missouri, September 10 to 16, 1923

lend all possible assistance to the movement. To create literature and art of their own and to attain the highest social and religious standards is a colossal undertaking. They will need and deserve all possible help from their neighbors. When one of their teachers challenges a discouraged pupil with, "Black is just as good a color as white, and brown is a perfectly beautiful shade," who would not applaud? Self-respect is the first step toward the highest usefulness as well as the truest virtue and the highest happiness.

klahoma, July 23-30, 1923

were held in the Bible College of Phillips University. H. L. Pickerill was the Dean and Miss Adeline Goddard the Conference Director. Similar conferences were held during the summer in various sections of the country.

THESE picturesque buildings housed what is generally known as the first Sunday school, which was opened by Robert Raikes, of Gloucester, England, in 1780. He was impressed with the depravity and ignorance of the children of the street and gathered them together to instruct them in reading, writing and stories of the Bible. For nearly thirty years he was actively engaged in the promotion of his undertaking and lived to witness its wide extension throughout England. The upper building as shown was for the boys and the lower building for the girls.

PIL-8
SPOKANE WASH

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

MINE EYES HAVE SEEN THE GLORY
OF THE COMING OF THE LORD

SPOKANE UNIVERSITY

DECEMBER 1923

15 CENTS

Mothers of the Long Ago

Oh, Mothers of the Long Ago
Who Earth's great burden felt,
Who saw the waiting world of need
And in your silence knelt,
Your daughters rise today to keep
The Golden Jubilee.
Oh, Mothers of the Long Ago,
We do your vision see!
We'll keep the tryst, we'll make all true—
The dream, the thought, the prayer,
We seem to feel your blessing steal
Down through the throbbing air;
We'll build, where you foundations laid,
An offering that is meet,
To homeless lands we'll give sweet home
And shadows from the heat.

ADELAIDE GAIL FROST

"Annuity Bonds Are My Best Investment"

This is the word of a carefully trained and experienced investor. It is the word of one who has backed this judgment by investing $20,000 in Annuity Bonds, and who is planning to increase the investment.

Furthermore, the statement was voluntary as well as emphatic. The investor had just drawn a check for $5,000. When appreciation was expressed for such definite interest, this was the reply:

"THANK ME? I OUGHT RATHER TO THANK YOU. ANNUITY BONDS ARE MY BEST INVESTMENT."

The investor then stated WHY, "ANNUITY BONDS ARE MY BEST INVESTMENT." It was pointed out:

1. That many lose their money because of inadvisable investments.

   NO ANNUITANT EVER LOST. AN ANNUITY BOND IS A FIRST MORTGAGE AGAINST THE ENTIRE PROPERTY OF THE UNITED SOCIETY.

2. That few investments which are gilt-edged, pay six per cent (6%) interest.

   ANNUITY BONDS PAY 6%.

3. That few, if any, investments require so little attention.

   INVESTORS IN ANNUITY BONDS RECEIVE INTEREST SEMI-ANNUALLY WITHOUT NOTICE.

4. That few investments assure the giver that in the end his money will go definitely and directly into the work of the Kingdom.

   AT DEATH, AN ANNUITY INVESTMENT GOES DIRECTLY INTO THE WORK OF THE KINGDOM WITHOUT LEGAL PROCESS.

HAVE YOU ONE OR MORE OF THESE BONDS?

If you have not, we shall be glad to send you detailed information. Fill out the blank below and send it to the

Promotion Division
United Christian Missionary Society
425 De Baliviere Avenue
St. Louis, Missouri

NAME _____

ADDRESS _____

AGE _____

The Court of Christianity

The girls in the Margaret K. Long Girls' School, Tokyo, Japan, are given a sympathetic understanding of other nations as well as their own. The pageant illustrated above, entitled "The Court of Christianity," was rendered quite as acceptably as could have been done by American girls.

SPOKANE UNIVERSITY

6091

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Postmaster:
Return Postage Guaranteed
World Call

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS